

THIRTY-NINTH

ANNUAL REPORT

OF THE

AMERICAN COLONIZATION SOCIETY,

WITH THE PROCEEDINGS OF THE

BOARD OF DIRECTORS AND OF THE SOCIETY:

JANUARY 15, 1856.

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AMERICAN COLONIZATION SOCIETY.

JANUARY 15, 1856.

Financial condition of the Society.

The past has been a year of mingled prosperity and embarrassment. In common with all the other great benevolent institutions, our income has suffered from "the pressure of the times." And yet it is our privilege to record, and to congratulate our friends upon, the fact that our receipts have been larger than we could reasonably have anticipated under the circumstances.

The Treasurer's report shows a total income of fifty-five thousand two hundred and seventy-six dollars and eighty-nine cents, which amount has all been expended, and the treasury is *empty* at the close, as it also was at the beginning, of the year. Of this amount, twenty-six thousand one hundred and forty-five dollars and eighty-seven cents, were donations to the cause, the hearty free-will offerings of its friends. These indicate the state of the public feeling—the measure of the general estimate in which the enterprise is held by the community at large. Last year we received from the same source twenty-one thousand one hundred and sixty dollars and eighty-two cents, which is four thousand nine hundred and eighty-five dollars and five cents *less* than the amount we have received this year. Last year we received in payment for the expenses of emigrants and freight sent to Liberia, thirty-one thousand eight hundred and forty dollars

and twenty-two cents, while this year we have received only seventeen thousand one hundred and forty-seven dollars and sixty-eight cents, showing a difference of fourteen thousand six hundred and ninety-two dollars and fifty-nine cents. This money for expenses of emigrants is received in part from State appropriations, from legacies, and from living owners, for colonizing their own people. In very few instances, however, is the whole expense thus provided for. Several States limit the amount to be used for each emigrant to fifty dollars, and many wills make provision for only a very small part of the expenses. These deficiencies have to be made up by benevolent contributions. The great excess of the receipts, of last year over this, for emigrants' account, will therefore be accounted for, by the fact that we have sent this year less than half as many emigrants as we did last year.

The following statement will show the actual amount which each State has contributed, as its share of our whole receipts the past year, viz:

Maine.....	\$1,194 77
New Hampshire.....	995 64
Vermont.....	1,129 17
Massachusetts.....	3,723 88
Rhode Island.....	643 71
Connecticut.....	4,582 61
New York.....	7,669 40

Decease of Friends of the Cause.

New Jersey.....	2,622 00
Pennsylvania.....	1,727 60
Delaware.....	362 78
Maryland.....	3,475 32
District of Columbia.....	1,531 89
Virginia.....	4,182 84
North Carolina.....	347 16
South Carolina.....	82 00
Georgia.....	819 60
Alabama.....	65 00
Florida.....	31 00
Louisiana.....	819 96
Mississippi.....	6,643 87
Kentucky.....	3,064 10
Tennessee.....	1,767 56
Ohio.....	2,123 25
Indiana.....	45 00
Illinois.....	309 45
Missouri.....	141 00
Michigan.....	31 50
Iowa.....	27 00
Wisconsin.....	1 00
Arkansas.....	516 00
Texas.....	16 00
California.....	20 00

Other Countries, viz:

Choctaw Nation.....	267 50
New Brunswick.....	5 00
England.....	1 24
Turkey.....	10 00
North India.....	56 40

In this connection we cannot refrain from expressing our high sense of gratitude to our distinguished friend David Hunt, of Mississippi, who, near the close of the year, perceiving that we were in want of funds, and having already made his annual contribution of five hundred dollars, sent us the generous donation of five thousand dollars! May Heaven reward him for his munificent offering!

It will be perceived that but few legacies have been paid this year—only two thousand five hundred and fifty-four dollars and eighty-six cents in all having been received, —while last year we received nine thousand

and eight hundred and sixty-one dollars and sixteen cents. This falling off in our receipts from this source is contrary to our expectations, as several large bequests were due to the Society; some of which we confidently expected would have been received this year, and which would have relieved us of much embarrassment, and enabled us to have prosecuted our work with new and enlarged usefulness. But alas! we were disappointed. Some of them, from present appearances, will never be paid. Others will be delayed for a longer or shorter time, from causes over which we have no control. Would that our friends while living would remember how difficult of execution is a will making bequests to benevolent institutions!

We have not yet received any thing from the McDonogh estate.

Jonathan Coit, late of New London, Connecticut, and one of the life directors of this Society, departed this life in October. He had been a liberal and constant contributor to our funds, and in his will he left a bequest of five thousand dollars, which will doubtless be paid this year.

Two of the Vice Presidents of the Society have departed this life since our last annual meeting:—the Hon. Abbot Lawrence, of Boston, Mass. and the Rev. P. Lindsley, D. D. of Nashville, Tenn.

It will be remembered that we commenced this year under the pressure of a heavy debt, of upwards of thirty-two thousand dollars, and that the Board of Directors at their last annual meeting adopted the following resolution, viz:

“That in view of the pecuniary embarrassments of the country, and the depressed state of the funds of the Society, it be recommended to the executive committee to conduct their affairs, both in reference to outlays for emigrants to Liberia, as well as in the employment of agents, with due regard to the liquidation of the debts of the Society.”

Expeditions—Number of Emigrants.

Under the guidance of this resolution we have acted during the year, and it is our privilege to report that we have paid off the debt, sustained the credit of the Society, and done somewhat to advance its interests. The present indebtedness of the Society is merely such as occurs on the departure of an expedition for Liberia, when goods and provisions are bought on credit, and the regular business of the Society runs on currently from time to time. We can therefore congratulate the community and ourselves on being able to commence another year under circumstances so much more favorable than we did the last.

To accomplish this result we have been obliged to conduct all our affairs under the most rigid economy, and to curtail our operations both in this country and Liberia. We have sent out as few emigrants as a wise regard to the interests committed to our trust would allow. Early in the year we advertised that we would only take those whose expenses were in whole or in part provided for, and such others as were connected with them by marriage or otherwise, or such as circumstances rendered it necessary should leave before the close of the year.

We have only sent three expeditions to Liberia, with two hundred and seven emigrants. The *Bark Cora*, chartered by this Society, sailed from Baltimore the 2nd, and from Norfolk the 5th of May, with one hundred and six emigrants; the same vessel, again chartered by this Society, sailed, on her second voyage, from Baltimore, November 1st, with fifty-three emigrants sent out by this Society and twelve sent by the Maryland Colonization Society. The third and last expedition sailed from New York the 24th December, in the *Bark "Lamartine,"* chartered and fitted out by the New York State Colonization Society, with forty-eight emigrants.

The expenses of colonizing these emigrants is larger than has heretofore been usual. We have never paid so high prices for the charter of vessels and for provisions as during this year.

The following table will show all important information respecting the emigrants, viz :

3	2	1	No.	Vessel.
Bark Lamartine - -	Bark Cora - - -	Bark Cora - - -		
24Dec	1 Nov.	9 May.		Time of sailing.
79	43	23		Born Free.
123	4	81		Emancipated.
5	1	2		Purch. themselves.
4	4	-		Mass.
1	1	-		R. I.
7	7	-		Conn.
13	13	-		N. Y.
11	11	-		N. J.
7	7	-		Pa.
7	-	-		Md.
25	21	73		Va.
1	-	-		N. C.
1	1	-		Geo.
4	4	-		Ala.
44	-	13		Tenn.
52	31	32		Ky.
907	48	106		TOTAL.

WHERE FROM.

A new State Auxiliary Colonization Society was formed in North Carolina last spring which promises much usefulness to the cause.

Since our last annual meeting an Auxiliary State Colonization Society has been formed in Iowa, under very favorable auspices. Soon after the formation of said Society, an act was passed by the Legislature of Iowa, then in session, granting to

State appropriations—The Colonization Ship.

every colored person in the State a free passage to Liberia, and appropriating fifty dollars for the expenses of each one! The then governor however vetoed this bill, and thus defeated the appropriation. We shall hope for better success hereafter.

It is our privilege to report, and we do it with great satisfaction, that the Legislature of Missouri now in session has passed an act appropriating three thousand dollars a year for ten years to aid the operations of the Society in that State.

It is also our privilege to report another appropriation by the Legislature of New Jersey, in most liberal and generous terms, by which three thousand dollars were placed at the disposal of the Colonization Society of that State, to be applied by them in building houses, and other necessary expenditures, for the reception and accommodation of emigrants, and also a thousand dollars a year for three years, to defray the expenses of emigrants from that State. This action of the New Jersey Legislature is more liberal in its provisions than that of any other State. It provides not only for their removal to Liberia, but also embraces certain provisions for their comfort and happiness after their arrival there. If all the States which have made appropriations would liberalize and extend them accordingly, it would relieve this Society of a very heavy pecuniary responsibility, and also greatly increase the inducements to their free people to emigrate.

The following States have already made appropriations to aid in colonizing their own free colored people, viz. Connecticut, New Jersey, Pennsylvania, Maryland, Virginia, Indiana and Missouri.

The Legislature of the State of Georgia have had the subject before them, and we entertain strong hopes that they will make an appropriation before they adjourn.

Early in the year the Maine State Colonization Society was revived, or more properly a new State Colonization Society

was formed, under very favorable auspices, and as one of its first acts, appointed a special committee to devise ways and means, and obtain a ship for this Society. This committee desired the Rev. R. R. Gurley, to unite his efforts with theirs, in order to accomplish this great work. To this he readily acceded, and has been prosecuting it nearly all the time since, by every effort in his power, and with great success. It was determined by the committee to raise thirty thousand dollars to build the ship, by subscriptions conditional upon that amount being subscribed by the first of the present month. The object met a prompt approval everywhere. The public press warmly advocated it. The following paragraph from the *Portland Argus* is but a specimen of their earnestness and zeal: "We are happy to be able to state that the subscriptions for building a ship for the Colonization Society, have been started nobly in this State. At Bath, last week, the sum of five thousand dollars was cheerfully subscribed, and in generous sums. There are three one-thousand-dollar subscriptions; one of five hundred dollars, one of two hundred and fifty, and several of one hundred dollars, and smaller sums. This is noble; worthy the public spirited and philanthropic citizens of our sister city. We hope the solid men of Portland will not be behind their neighbors. We believe they will not be. There never was presented in our humble opinion, a definite object for benevolent effort, so easy of accomplishment, that will be productive of so wide-spreading and far-reaching results as will be the building of this ship for developing the commerce and facilitating intercourse with the young sister republic of Liberia." And the following from the *Daily Tribune of Bath*:

It is with the liveliest satisfaction, that we observe the movement indicated by an ADDRESS published in your sheet of Mon-

Report of Committee on Colonization Ship.

day, and put forth by a highly respectable Committee of the Maine Colonization Society, the members of which Committee, are located in different and remote parts of our State, and whose object is, to collect by subscription the means necessary to build and equip a ship, for the use of the American Colonization Society.

This noble purpose, if carried out in a manner worthy of Maine, and we have no doubt of such a result, will do honor to the "Pine Tree State." And surely, no State in the Union has a stronger claim to the privilege of leading in this work:—it is quite in "our line of business," and, while we are sure of the requisite enterprise, energy and skill, we cannot believe that the philanthropy will prove deficient.

In no work of benevolence, probably, could our citizens of all religious distinctions, as well as political parties, more cordially unite; and it is truly comforting that a kind Providence indulges us, now and then, with opportunities of this sort.

To those whose benevolent feeling prompts them, especially, to the work of evangelizing the heathen, the opportunity could hardly be better,—if their promptings are, to relieve and comfort the oppressed and place them in a situation freely to exert their powers for the good of themselves and others, here, a most direct opportunity offers; and if, to extend the enjoyment of those free institutions, religious and civil, so dear to ourselves, here we have the most hopeful prospect of success. We would therefore hope that every man, woman and child in Maine, may be ambitious to participate in accomplishing the work proposed.

Public meetings were held in various places, earnest speeches were made and warm appeals were issued. The Clergy advocated it. Sabbath schools made contributions. It was a great work for a single State, and the time was short. The committee met the 5th of November, and adjourned to the 28th December, determined in the meantime to ascertain what would be done in their several districts, and cherishing the belief that such pledges would be given as would warrant them to go forward without delay.

The committee met the 28th December, and resolved to go forward and build the ship. The following is the official statement of their action, viz:

The committee on the subject of building a ship for the American Colonization Society met on the 28th inst. at Bath. A letter was received from the Rev. J. W. Chickering enclosing a resolution of the Executive Committee of the Maine Colonization Society, authorizing the Chairman of this Ship Committee to pledge on certain conditions the State Society for such amounts as might be found deficient in the required sum of thirty thousand dollars. After a free and full conversation in regard to the state of the subscription and the prosperity of the enterprise, the following resolutions were unanimously adopted:

The Committee on the Colonization Ship consider the pledge of the Executive Committee of the Maine Colonization Society, to make up what is deficient in the sum of thirty thousand dollars, as a valid ground of confidence that this pledge will be speedily redeemed by the liberality of the good people of this State, and therefore resolved, to go forward and build the ship; fully expecting to be sustained by their fellow citizens of Maine, and the friends of the Colonization Society throughout the Union.

Resolved further, that in adopting the preceding Resolution the Committee feel that they assume a heavy responsibility, from which they confidently rely upon their fellow citizens promptly to relieve them by subscribing the few thousand dollars now deficient, and the Committee add that proposals will hereafter be made for the construction of the ship.

On motion of Samuel Tyler, Capt. G. F. Patten, Major Thomas Harward, of Bath, and Wm. Chase, Esq., of Portland, were appointed to conduct and superintend the building of this ship.

G. F. PATTEN, *Chairman*.

Thus nobly was this great work commenced and to this final determination has it come. We congratulate our friends in Maine!

In this review of the important events of the year, the Society cannot but express the high gratification felt by the friends of Colonization and Liberia, that in the liberal provision made by Congress at its sessions in 1854-'5 for a general Consular System, one thousand dollars was appropriated for a consul at Monrovia. This act, important for the commerce of our country, is equally beneficial to the operations of our Society.

Liberian affairs—Interior Settlements.

In the history of Liberia during the past year, there are many matters of interest.

A new and prosperous settlement has been formed at Cape Mount, almost on the very spot where formerly existed a notorious slave factory. The Government of Liberia has the honor of commencing this settlement and paying the larger part of the expenses. The 7th of April last President Roberts, in company with A. D. Williams, left Monrovia in the Government schooner "Lark," with about seventy volunteers, and all the necessaries for defence and comfort. They were all landed in excellent health and spirits, highly pleased with their new home. They were successful in all their plans, found the natives friendly and well disposed to the settlement, the prospects for trade remarkably good, and at our last advices all things promised well. It is very desirable that we should send a company of emigrants there, and for their comfort and accommodation we need a good, substantial building as a receptacle. The place is called Robertsport.

In Monrovia, the ALEXANDER HIGH-SCHOOL has been reorganized with very favorable prospects. This institution is destined to accomplish a vast amount of good in Liberia.

The MONROVIA ACADEMY, under the superintendence of the Rev. James W. Horn, is in a prosperous condition, and has made arrangements to enlarge its operations.

A new seminary for young misses has been opened in the seminary buildings, (up stairs,) under the auspices of the Methodist Episcopal Church mission.

In Bassa county, the Protestant Episcopal mission has established a seminary of learning. The mission building is nearly finished and presents a handsome appearance. Several private buildings of improved style have been erected. A site was selected about half a mile below the

mission premises for the location of our new receptacle for emigrants, and considerable materials had been prepared for the building. It was also our intention to build one in Monrovia, of large size and substantial structure. The bricks are made, and other things prepared. But our pecuniary embarrassments at the commencement of the year compelled us to suspend the work for the time being. We regret that we have not yet been in circumstances to recommence it. We alluded to the necessity for these improvements in our last report. We cannot do justice to ourselves and the great interests of Liberia without again calling attention to it. The buildings which have heretofore been erected have been temporary. We have never been able to build what we needed exactly—substantial, permanent, large, well-planned and arranged, airy buildings, where the emigrants for the first six months could be taken care of under regular hospital rules and system, under the eye of the physician and agent every day, and every attention paid to their comfort and welfare. Such a building we need, and must have in Greenville, Sinou county; another in Bassa county; another in Mesurado county, and a fourth at Cape Mount. To erect these buildings and properly fit them for use we need during the year upon which we are now entering, at least *twenty thousand* dollars.

It has been our endeavor to carry into execution the will of the Board of Directors as expressed at their last annual meeting respecting the establishment of an interior settlement. By the first opportunity, we sent instructions to our agent and our physician at Bassa to select a suitable place interior of Bassa, and to make all necessary preparations for commencing the settlement, so that a company might be sent interior immediately on the arrival of our regular spring expedition. But at our last ad-

Election of President and Vice President of Liberia.

rices little or no progress had been made. They saw, or thought they saw, insuperable obstacles in the way. Under date of 28th March, 1855, the Hon. S. A. Benson writes, "I have carefully considered your request, that an experiment be made of acclimating a few emigrants out at the mountains, who are to be sent out in May, and I have consulted with our most judicious men, throughout Liberia, and find it to be the unanimous opinion that such an enterprise would be injudicious. It is believed, that notwithstanding the natives seem perfectly friendly in that region, and manifest anxiety that a settlement be formed out there, yet it is difficult for a native to resist temptation, and from the non-protection of the emigrants, the natives might be tempted (as the past has taught us) to stir up some difficulty so as to gratify their avarice; and though the natives might not really intend to commit any aggression, yet, reports to that effect would certainly be put in circulation out there, and that too while, perhaps, some of the emigrants are sick, and a knowledge of their defenceless condition would operate very detrimentally to their acclimation; and in either case, I would certainly be censured throughout Liberia. There can be no question as to the superiority of the interior for acclimation: the astonishingly bracing and recruiting effect that a visit to the interior has on the old settlers should place this beyond doubt.

"I hope, sir, that you will not consider me as setting up myself to dictate to you and the executive committee. You know me better than that. It is a pleasure to me to try and carry out any request you make. But as I understand the state of things out here better than you do, I know a suggestion will always be acceptable. Let fifty old settlers precede any emigrants to that place; which will not be done without an inducement. The government will make a sufficient appropriation of land for each. You support them (rations)

for twelve months, and require them to give six months labor each for the Society, and allow each man *fifty dollars* besides, to go towards erecting him a house. The six months labor of fifty men, for the Society, will make sufficient preparation for the reception of at least one hundred emigrants, and the old settlers being permanent settlers, then a settlement capable of self-defence will at once be formed."

Again: under date of Sept. 29, 1855, he says, "my desire for the formation of the New Jersey interior settlement is greater than ever. I hope we may be able to succeed. But, sir, it will require a man of much energy and discretion to have the superintendence of it until it gets well established. You may rely on my doing every thing that may be in my power (officially or otherwise) for the accomplishment of the desired object."

Within the past year Liberia has passed through a political excitement, unlike any thing which she had before experienced. President Roberts, who had so long nobly filled the Presidential Chair, had declined a re-election, whereupon an animated contest sprung up as to his successor. The election was held the 1st of May, when STEPHEN A. BENSON was elected President, and BEVERLY P. YATES, Vice President, to serve for the term of two years, commencing the 1st instant. They were elected by large majorities, and the excitement of the canvass soon subsided, and all things again moved on with their former easy and gentle flow.

In the various departments of moral and social organization, there is a gradual improvement. New churches have been built in various localities; new fields of missionary labor have been opened, and the spiritual laborers have entered upon their work, while many of the older churches have enjoyed refreshing seasons of divine grace.

Annual Meeting of the American Colonization Society.

The annual meeting of the American Colonization Society was held according to adjournment, on the 15th of January, 1856, at 7 o'clock P. M., in Trinity Church, Washington City. The chair was taken by JOHN H. B. LATROBE, Esq., President of the Society.

After calling the Society to order, the President remarked :

“Rarely has the Society met under circumstances of greater interest than now attend it. No longer assembling to learn the progress of a doubtful experiment ; it convenes to promote the development of the Republic it has founded.

With a reputation that has spread from the small circle of philanthropists to whom it owed its existence, not only through our own country, but across the sea, to the nations that have made treaties with the work of its hands, the American Colonization Society meets, to-night, with all the prestige of a great success.

What was once regarded as the fair boasting of enthusiastic friends—I mean the assertion that the prosperity of its colonies had been unequalled in the annals of colonization—is now generally acknowledged to be its distinguishing characteristic.

All things seem to have worked together for the good of colonization. Even the early feebleness of Liberia was a blessing to it. The slowness of the growth of the colonies is of itself a guaranty of their stability. If a generation and more have been added to the free colored population, here, since the society was organized, a generation and more have, in the same time, grown up in Liberia, that have never known another country, and to whom Africa has become a fatherland.

The civilization of Liberia is no longer dependent on the lives of those who, in the first instance, transplanted it from America : *but, born upon the soil, it is, now, native to it.* It is a christian civilization too ; and, second only to this interest, it is a republican civilization ;—republican, not in name, merely, but republican in all those elements of thought and action, on which depends the perpetuity of republics. There it stands,—this republic of our creation,—recognized by the old world,—unrecognized, as yet, by the country, of whose benevolence and wisdom it is the noblest illustration ! There it stands ; with its

churches, its schools, its benevolent associations, its political assemblages, all conducted by its citizens, with an aptness for affairs, a faculty for self-government, an appreciation of order, and a law abiding spirit, such as, exhibiting themselves in the early history of the colonies of Great Britain, made republicanism a necessity of freedom here, as they are now making it a necessity of freedom in Liberia.—There it stands ; a missionary nation ; a putter-down of the slave trade ; an indicator of the capacity of its people,—the work of the forecast and philanthropy of the north, the south, the east and the west of this Union, represented in the American Colonization Society. There it stands ; inviting to its homes the free colored people of the United States, when they shall, themselves, admit that it is their interest to emigrate. Aided, in so doing, at first, by associations for the purpose, and until the attractions of Liberia and the repulsions of America, producing a self-paying colonization, African Colonization shall be placed in this, as in all other respects, on a footing with the colonizations that have preceded it.

May it not, then, be well said, that the circumstances of our meeting are of peculiar interest : and that, assembling as we do, for the thirty-ninth time, from different parts of the Union, we should feel encouraged in our labors for a cause whose general progress, despite occasional and untoward events, seems to have been, in many ways, blessed indeed. Thanks for these blessings becomes the part of our duties, and prayer for guidance a proper recognition of our dependence upon Him by whom they have been vouchsafed.

At the request of the President the prayer, at the opening of the annual meeting, was then offered by the Rev. Mr. Cummings.

Extracts from the Annual Report were read by the Secretary.

The President then introduced to the audience the Hon. George P. Marsh, late Minister to the Turkish Empire, who delivered the following address :

*Mr. President,
and Gentlemen of the Society:*

Although the quarter of the Union, or to speak more precisely, the State, which I have the honor, on this occasion, in a certain sense, to represent, has from the earliest organization of this society warmly

Address of Hon. George P. Marsh.

sympathized in your objects, and actively participated in your operations, yet this sympathy and this participation have not found their motive in any hope of present benefit to the people of Vermont, or indeed in any calculations of interest direct or remote. Like that more northeasterly State which is now giving you such a munificent proof of its interest in your cause, the land of my fathers is cursed, or, when I remember how essential a condition of human virtue and true prosperity it is that man shall eat his bread in the sweat of his brow, shall I not rather say, blessed, with a soil, whose mountain forests nature interspersed with no flowery prairies, whose rivers she fringed with no fertile savannas, whose rugged surface tempted the rude and sluggish husbandry of the savage by no facility of cultivation, and the rigors of whose climate were compensated by no edible plant of spontaneous growth.

The Green Mountains, too sterile ungrateful and cold to furnish food and shelter to even the frugal and hardy Indian; remained, to a recent period, with trifling exceptions, an untenanted and untenanted wilderness, and were never the home of man, until subdued and made habitable by Anglo-American industry. They present even in their improved condition, no attraction to the sensitive and indolent African, and it is hardly a departure from the truth to say, that none of that race dwell within our borders.

From the inconveniences then, whatever they may be, which attend the co-occupancy of the same soil by races physically distinct, and incapable of amalgamation without violence to natural law, we are wholly free. Our inland position moreover excludes us from sharing in the advantages, present or future, which may result from the commercial intercourse between the African and American coasts. The operations of your society, therefore, will neither relieve us from an incumbency, nor open to us new fields of industry or enterprise, and the interest which we feel in your success must be referred to other than selfish aspirations.

Knowing, then, nothing by experience, and little by personal observation, of those evils, the entire or partial removal of which, if not a direct object, it is hoped may be a result of your action, I shall be pardoned, if in the few remarks I propose to offer, I regard the subject as purely a matter of philosophic and philanthropic interest, apart from any consideration of its effects, for good or for evil, upon the people of the United States, their domestic policy, or their internal re-

lations. As seen in this light, the object of the Colonization Society is not to receive benefits, but to confer them; not to rid ourselves of a burden by transporting to a foreign clime a class of persons whom it is inconvenient to tolerate among us; but in a spirit of enlarged and enlightened charity, to place those persons in the condition most favorable to their own growth in virtue, prosperity, and happiness, and at the same time to make them the instruments of diffusing the light of Christianity and civilization over a world, no portion of which has yet been redeemed from the dominion of darkness and of sin.

Whatever opinions may have been formed upon a partial and imperfect observation, with respect to the latent capacities of the African race, it must be allowed that they have never till now been submitted to the test of fair experiment. —The African has not hitherto been brought within the reach of Christianity and civilization, under circumstances securing to those influences their most favorable action, and the extent to which they may become informing and elevating forces, is a question which, as yet, admits of but a conjectural answer.

After the violent extinction of the old Egyptian civilization by Persian, Grecian, and Roman triumphs, Greek and oriental culture and Christianity had scarcely become naturalized in the valley of the Nile, before they in their turn were overwhelmed by the Moslem inundation, whose advancing waves laid waste also the remaining institutions which pagan and Christian Rome had reared upon the Mauritania coast, and finally spent themselves upon the Spanish peninsula, thus interposing for a time an impassable barrier between Europe and Ethiopia, and sparing in their fury no traces of Christian life in Africa but a remnant of the Coptic church, and the pale fires that glimmered on the altars of Abyssinia.

All subsequent contact between the primitive African tribes and the Christianity and civilization of Europe must be admitted to have been of a character in many respects unfavorable to the former. But it is nevertheless indisputable, that in spite of these circumstances, the American career of the African race has, as a whole, been one of progress. The American negro has advanced in the scale of humanity, and does rank higher in both intelligence and the social virtues than his Ethiopian brother, who has never been torn from his parent soil. Conflicting parties have drawn very different and discordant inferences from this acknowledged

Address of Hon. George P. Marsh.

fact; but the admitted progress of the race, in spite of the degradation and disadvantages of their position, does at the least warrant and encourage the hope of a mere rapid and extended advance of the colored tribes, in all the elements of social progress, whenever the obstacles which now oppose themselves to their improvement shall be withdrawn.

To place the African in circumstances where those obstacles shall no longer be operative, without at the same time removing him beyond the reach of active Christian benevolence, and thereby the better to enable him to become a participant in the good things of this life and of that which is to come, as well as a dispenser of these same blessings to others: this is the great immediate object of your society; and it may, therefore, rightfully claim a place in the front rank of those grand charities, which at this moment are exerting so mighty an influence upon the temporal as well as the spiritual condition of man.

Viewed in these aspects, the colonization of western Africa by a people of American birth, but of African origin, is an event of great significance in the history of philanthropy, and it is moreover invested with much philosophical interest, as an experiment whose results will be pregnant with great and weighty political instruction. It will serve to determine the possibility of the elevation of the people who are its immediate object, and of their Ethiopian brethren, to or towards the moral and intellectual level of Caucasian humanity, and at the same time to throw light on a multitude of questions connected with the colonial relation, and the natural development of political society. All colonies known to history have first existed in the form of dependencies of the mother country; and they have usually remained in that condition, until metropolitan oppression or a diversity of interests have made a severance of the ties that bound them necessary or desirable, and until a national self-consciousness has grown up, and a conviction both of the power to shake off a foreign yoke, and of a readiness to submit to the salutary restraints of a self-imposed government, has been developed. Then it is, that the colony, now become an empire, passes at once from a state of pupillage to its complete majority, and claims its place as an equal member of the family of nations. Its full growth and stature have, however, already been in a good degree attained, under institutions imposed upon, not created by it; institutions shaped by external causes, not born of spontaneous

and internal impulses; and its whole future character and career have been, in some degree, pre-determined by extraneous and arbitrary influences. Thus, the form, or at least the social relations, of its religious establishments, the organization of its municipalities, the spirit and authority of its judicial and legislative departments, and the inter-dependence of ruler and people, have been dictated by a power always foreign in its seat, and for the most part discordant in material interests, and diverse in political tendencies.

From whatever motive founded, colonies have uniformly been regarded as a mere possession of the mother country, properly tributary to its greatness, and accordingly, to be administered with a single eye to its advantage. Their commerce and industry have been shackled with a thousand restrictions. They have been forbidden to avail themselves of the natural advantages of their soil, their climate, their sea-coast, or their geographical position. They have been permitted to grow or manufacture, to export or import such articles, and on such conditions only, as would best promote the trade, the industry, or the revenue of the home government. Interchange with foreign nations has been altogether prohibited to them, or allowed to be carried on only through the mother country. They have been taxed to support the splendor of a distant court, and although often forbidden to maintain fleets or armies for their own defence, yet compelled to contribute to the costs of contests by which they had nothing to gain and every thing to lose, and involved in all the evils of wars of policy, or ambition, in which no proper interest of their own was originally at stake.

Hence their growth has been crippled, the progress of their industry, the extension of their trade, the development of their resources, the free organization of their institutions, have been impeded; and if they have sometimes been spoiled by indulgence, taught a self-enfeebling reliance on the bounty of the wealthy and powerful commonwealths of which they are offshoots, and thus been kept in a condition of childhood and imbecility, they have far more frequently experienced in their relations with the metropolis, nothing but the rigors of a jealous, a selfish, and a short-sighted policy.

From all apprehension of these or similar evils, the colony of Liberia is happily free. Owing her existence to the noblest and most elevated motives, she has been generously nourished in her infancy, and by a voluntary renunciation of all na-

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terial interest in, and all controlling authority over her, her founders, though still stretching out to her a helping hand, have emancipated her from colonial dependence, while yet in her cradle.

It is natural that from a tendency to imitation, and from a spirit of deference to the advice of her patrons, who have found what they conceive perfect models in the institutions of their own country, her constitution and her laws should closely resemble those of her American fatherland, but the resemblance is matter of choice not of constraint, and so far as experience shall show, that our forms are unsuited to the future character or condition of the newborn nation, it will be free to change them, and fashion them in such shape as its own internal necessities and external relations shall require.

Removed as are the people of Liberia from the vortex of European and American politics, and connected by political ties and political interests with none of the powers of the Christian world, they will be exempt from the international complications which forever threaten the peace of the European continent, and they are already too strong to have any thing to fear from the jealous hostility of the native tribes. They enjoy the universal sympathy of enlightened Christendom. Their future expansion will trench upon none of the territory permanently appropriated by European colonization. Their independence has been virtually or formally acknowledged by all civilized powers; and there is, therefore, nothing in their relations to other commonwealths to forbid the hope of an almost unending career of peace and prosperity.

But by what means is their national greatness to be achieved? First, within their own proper limits, by continued accessions of population, with increased material means, from the United States, and the assiduous cultivation of all the arts of peace; and, then, by territorial extension along the coast and into the interior, as fast and as far as, not the sword, but the power of Christianity and civilization can spread their bounds, and fill them with savages converted into men.

It has been observed by physical geographers, that the shallow seas, the straight lines, and the curves of great radius, which bound the African Continent, admit of but few harbors, and, therefore, seem to forbid a free intercourse between Africa and the rest of the world, and thus force her to turn back upon herself, and seek an independent spontaneous development, instead of building her progress upon the culture which other nations have

accomplished before her. Thus the wisdom of the old Egyptians, whose empire in its most enlightened period was isolated from the remainder of the habitable globe, by pathless deserts and horrid coasts, was aboriginal and of indigenous growth.

In this idea lies a hint of the true policy of Liberia, a neglect of which has hitherto proved the great economical error of her people. They have made haste to be rich, not by diligent elaboration of the great resources of their soil, and by creating out of the raw material, which bounteous nature has placed at their disposal, the elements of wealth, and power and greatness: but, by a commerce, the capital for whose successful prosecution they have not yet accumulated, and whose exclusive pursuit cannot but be highly prejudicial to more important branches of industry, and consequently to the best interests of the Liberian State.

The soil of Liberia yields in profusion all that ministers to the corporeal necessities, comforts and elegancies of refined life. Whatever man requires for his shelter, his clothing, his food, the preservation or restoration of his health, the higher enjoyments as well as the lower appetites of his sensuous being, all are found here, and the widest range of commercial exchange can add nothing to that which Africa now spontaneously yields or can readily be made to produce. Were it then true, as, happily for our moral and spiritual interests, it is not, that man's life doth indeed consist in the abundance of that which he possesseth, the Liberian wisely availing himself of the bounty of indigenous Nature, and, consequently, without any acquisitions from foreign traffic, rivaling in wealth, and luxury, and all the constituents of material greatness, the barbaric splendor of the half-civilized East, might fairly be pronounced the most favored and fortunate of mortals. But let us rather hope that, to these good things of outward life, he will add the better blessings that flow from knowledge, philosophy, morality, and religion, that, in spite of the enervating physical influences, the stronger appetites, and the manifold temptations of tropical climates, he will subordinate the sensuous to the spiritual man, and revive, in a christian form, the old glories which, under a like fervid sun, shed such lustre on the epochs of *Neenhen Sesostris* and *moslem Haroun al Raschid*.

Under these circumstances the economical precept most earnestly to be inculcated upon the rising commonwealth is, Foster not commerce at the cost of productive industry, and seek not from abroad those

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treasures which nature offers you in more plentiful abundance at home.

I would by no means content that Liberia ought to imitate the jealous policy of China in excluding strangers from her territory, or depriving her people of the advantage of being their own carriers in foreign traffic; but the first aim of her government and her counsellors should be so to develop her domestic resources and to cultivate her capabilities as to enable her to control her commerce instead of depending upon it; to make it an adjunct—not a fundamental condition—of her internal prosperity.

When we consider the fertility of the soil, its adaptation to the growth of the vegetable products most coveted in civilized countries, either as furnishing raw material for manufacturing industry, or as ministering directly to the luxury and elegance of refined life, the probable mineral treasures of its interior districts, and especially the proximity of its coasts to the great marts of the old world, we cannot doubt that Liberia, rich in the wealth of both Indies, and nearer by hundreds of leagues than either of them to the shores of Europe, must, in the end, contribute greatly to swell the current of maritime commerce.

But the material for this commerce must first be won by assiduous toil from the bosom of the earth, and augmented by contributions from the productive regions of Central Africa, when the Liberian Republic shall have opened new paths to internal commerce, and grown powerful enough to protect them against the jealousy or the rapacity of the native tribes; her harbors must be rendered more accessible and secure; judicious sanitary measures must have diminished the dangers of her climate to foreign residents; she must have fortified her ports and acquired the physical strength to deny participation in her trade to those nations which refuse to acknowledge the principles of a just reciprocity in commercial intercourse.—Doubtless, commerce, with Europe and America, may itself be made auxiliary to the attainment of these ends, but they should be chiefly sought by means independent of maritime trade, and to Liberia, as to other nations, foreign commerce can be truly profitable only while it is not regarded as indispensable.

It has not before happened in the history of man, that a virgin tropical soil has been offered to him for free industrial elaboration under the influences of christianity and civilization. The equatorial regions conquered by Spain and Portugal in the sixteenth century were already densely

peopled, agriculture and manufactures had been carried to considerable perfection, and society was organized upon a basis not much inferior to that of contemporaneous Europe.

The conquerors sought to found slavish tyrannies, not free and independent commonwealths, to drain the realms they had subdued, not to develop their resources and elevate them to the rank of civilized christian empires. Their native population, the serfs not the subjects of their rulers, toiled for stranger and foreign lords, and even the permanent European settlers were kept in the worst condition of colonial dependance, and the most humiliating vassalage to the mother country.

But, in Liberia, the face of the earth was void, and though it abounded with every plant and herb of the field, yet we may almost literally say, there was not a man to till the ground.

This new garden, which the Creator has planted, has been given as a heritage to the sons of Ham, who went forth into bondage, brutified heathen savages, and now return to Ethiopia, which opens her arms to receive them, free christian civilized men.

They are commencing their national career under the most auspicious circumstances of external relation and local condition, and if thus favored, they shall fail to achieve prosperity and happiness for themselves, and to do great things for debased and wretched Africa, men will need no further proof that the Ethiopian is indeed an inferior race, and the Caucasian may well scorn to acknowledge him as a brother.

Let us now consider the moral position which Liberia may be expected to sustain towards the vast continent, a few degrees of whose coast she now occupies. With the comparatively unimportant exception of Abyssinia, the only means of moral and intellectual culture which independent Africa has hitherto enjoyed has been the Mahomedan religion. A distinguished living writer observes, "Something like Judaism or Platonism, must always precede Christianity, except in those who have really received christianity as a living power in their childhood." Islamism, a religion almost identical with Judaism in its moral and social aspects, however repugnant to European ideas of ethical and theological truth has, in Africa, been always a forward step, and the Moslem is as much advanced above the heathen Ethiopian as the christian European is above him. With Islamism come the rejection of idolatry and polytheism, the knowledge of the true God; the doctrine of ab-

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absolute unquestioning submission to His will, and unrepining resignation to all the dispensations of His providence, so remarkably exemplified in Musselman life, reverence for a revealed word, the history of God's chosen people, even the recognition of the divine mission of His Son, and finally organized commonwealths, laws, letters, and the useful arts. Wherever the religion of Mahommed is preached it is promulgated in the sacred language of Arabia—the original tongue of the Koran—which is never read in translation, except by way of commentary. That noble speech, one of the most powerful instruments of human thought, is thus propagated as widely as the faith, whose revelations and whose symbols can be properly uttered in no other tongue, and all its vast stores of knowledge, and eloquence, and poetry, are made accessible wherever the doctrines of Islam are adapted. In spite, therefore, of the rigid exclusiveness of Mohammedanism, and the hostility it inculcates against every unbeliever, it is, nevertheless, the pioneer of civilization, and in the scheme of Providence the precursor of christianity among the heathen.

It is remarkable, that this patriarchal form of religion which, elsewhere, has well nigh fulfilled its mission, and throughout the Asiatic continent is retreating before the triumphs of that purified christianity which American apostles are doing so much to diffuse, is in Central Africa alone an aggressive and growing influence. Hither only does Mecca send forth her missionaries, and hence alone does she hope to recruit the pilgrim host which, in the palmy days of Islamism, flocked from every quarter to worship at her shrine. Retiring from Eastern Europe, and enfeebled in all the Asiatic realms, Mohammedanism takes refuge in pagan Africa, there to rule her appointed hour, and then to give place to that divine faith for which, in the hands of an overruling Providence, even her intolerant spirit, by the complete eradication of polytheistic and idolatrous superstition, has been made to pave the way.

But it is not over paganism alone that African Mohammedanism is winning conquests, and its modern encroachments upon christianity are due to the same cause which mainly promoted its old successes against the nominal followers of the Cross in Asiatic and European Turkey. Wherever Islamism has triumphed over other creeds, it has conquered as a new revelation, a higher and more spiritual dispensation, and it has never raised a single trophy over christianity, except

where christianity itself has become so corrupted and so depraved as to have sunk below Mohammedanism, whether regarded as a spiritual or as a moral influence; whether as a rule of obedience to God, or of social duty to man.

The debased christianity of Southern Abyssinia has not vitality enough to resist the assaults of an energetic, living, though erroneous faith, and under the preaching of the missionaries of the Koran, thousands of those whose infancy lisped the name of Christ have now uttered the profession, There is no God but God, and Mohammed is his prophet.

If, then, we would resist the spread of Islamism at the only point where it is advancing its land marks, or if we would plant with a nobler vine the fields it has reclaimed from pagan desolation, we shall find in Africa the most abundant room for the exercise of the apostolic spirit, and the widest theatre for the display of every form of christian benevolence.

But, aside from philanthropic and political considerations, the African continent is rich in scientific attraction, and our relations with a country which is the original home of so numerous a portion of our own population, cannot but clothe it with a special interest for us. I do not refer to those ethnological questions which have been and are discussed with such zealous and sometimes acrimonious heat, but to the natural and civil history and the geography of a land which, for thousands of years, has furnished to the scientific enquirer more wonders and more enigmas than the rest of the globe together.

Caput Nili querere, the search for the sources of the Nile, has for twenty centuries been used, as a proverbial expression, to stigmatize a vain and hopeless search, and the problem indicated by it, though at last apparently near its solution, is yet among the desiderata of geography. The course and outlet of the Niger till detected by the heroism of Park and Lander was nearly as mysterious; the vast Sahara, though known to be studded with oases, rich in animal and vegetable life, is almost a blank upon our maps; and now the verification of the reported discovery of almost civilized nations, of inland towns, rivalling in extent and population the great cities of Europe, and of a Mediterranean wholly Ethiopian, a Central sea, whose surface many times exceeds the combined area of all our North American lakes, is held out as a tempting lure to the enterprise of the adventurous traveller. The natural history of Africa, scarcely less unique and peculiar than that of Australia, offers, in both the vegetable and the ani-

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mal kingdoms, a boundless field of inquiry. The collections of every visitant furnish new proof that botanical learning has not yet exhausted the flora of the native soil of myrrh, and frankincense, and cinnamon, and the coffee plant, while the zoologist finds the land of the giraffe and the hippopotamus, as did the naturalists of old Greece and Rome, forever fertile in new animal wonders.

The journeys of Marco Polo, of Mandeville, of Rubruquis, and other early travellers, however remarkable in themselves, were isolated facts, attended with no very important results, and the regular career of modern geographical discovery must be considered as beginning with the partial exploration and conquest of North-western Africa, by the Portuguese in the fourteenth century, when the power of the Mohammedans in the Spanish peninsula had become so weakened that Portugal, then in her heroic age, could venture to cross the straits and wage war against the Moors on African soil. That enlightened monarch, John I, personally shared in the dangers and glories of these enterprises, and during his reign, and for a century after, voyages of discovery along the Libyan coast followed each other in rapid succession. The Madeira islands and other insular groups of the Eastern Atlantic were soon discovered, and before the close of the fifteenth century Diaz had crossed that fiery zone which popular geography had pronounced impassable by man, and da Gama, by doubling the formidable "Cape of Storms," (which the sanguine courage of the Portuguese King, with better augury, re-christened 'The Cape of Good Hope,') and opening a new route to India, had confirmed the geographical accuracy of the disputed narrative of African circumnavigation by Carthaginian voyagers.

The successes of the Portuguese in African discovery and conquest had given a stimulating impulse to the commercial enterprise of Spain, of England, and of France, and hence had resulted numerous important maritime expeditions; the most memorable of which, as well as, perhaps, the first properly national effort of any of those countries in the field of nautical exploration, was that greatest of human exploits, the voyage of Columbus. But in spite of the rivalry which her example had incited, Portugal was able to monopolize, as her own peculiar domain, both Africa and Southern Asia, and she strengthened her title to those infidel realms by the papal bull, which divided the spoils of the East and the West between His Most

Faithful Majesty of Portugal and His Most Catholic brother of Spain.

The restless activity of the Portuguese soon explored the eastern shores of the great peninsula, and before the middle of the sixteenth century, their emissaries had visited the capital of Abyssinia, the supposed residence of the fabled Prester John, whose court from the time of Mandeville had occupied so important a place in the imagination of Europe, as the concentration of all the power, and splendor, and wisdom of the East. The traders of the factories, early founded by the same energetic people on the Western coast, soon penetrated far into the interior, established commercial relations with remote tribes, and, as there is good reason to believe, had acquired two hundred years ago a better acquaintance with tropical Africa than the scientific world at this moment possesses. But it did not suit the policy of the government or the commercial jealousy of the merchants to reveal their knowledge to the rest of Europe. The reports of the Portuguese explorers were therefore suppressed altogether, or allowed to circulate only in manuscript, in which perishable form some of them still exist in the national archives and other great collections.

From the sixteenth to the latter part of the eighteenth century, therefore, when Bruce's wonderful journey again aroused European curiosity and interest in Central Africa, little progress was made in the general knowledge of that continent, but from that period to the present day, an almost uninterrupted succession of explorers, who have perilled and too often sacrificed their lives in fruitless attempts to disclose the mysteries of its geography, has proved the romantic and powerful attraction with which it is invested.

Of late years it is chiefly to German zeal and enterprise, that the world is indebted for its increasing knowledge of African geography, and the name of Barth, who has just returned from one of the most painful and hazardous journeys ever accomplished by civilized man, must be acknowledged as standing at the head of the list of African discoverers, if not of modern travellers.

American philanthropy can boast of martyrs to the cause of African christianization and improvement, but among the victims whose lives have been sacrificed to science on Libyan soil, we can claim as our own no name but that of our famous Ledyard, who died in Egypt before he had gathered any of those new laurels which could not have failed to crown his brow,

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had he escaped the fate which has struck down so many of his successors in the same perilous path to fame.

The achievements of Fremont and of Kane, not to mention other meritorious explorers, prove that there exist among us men possessed of the requisite hardihood, zeal, endurance, prudence, and knowledge, to compete successfully in the field of geographical discovery with any of those who have earned the highest distinction as scientific travellers, and it is earnestly to be hoped that some American candidate for fame will ere long accomplish somewhat in that common field of exploration, which is now the most attractive and promising *terra incognita* on the earth's surface, and thereby contribute to discharge the obligations which, in so many ways, we owe to Africa.

But if Americans of the white race shall fail to perform this duty, we may well hope that it will be fulfilled in large measure by sons of the Americano-African empire of Liberia. Among her people may be found young men possessed of the suitable physical constitution and moral attributes, and who may readily be imbued with the scientific culture required for the solution of the great problems of Libyan geography. Their position gives them unrivaled facilities for the preparatory studies in natural history, in ethnology, in language, in the knowledge of the observances necessary to disarm the suspicions and conciliate the good will of the ruder tribes. The community of color and of blood will appeal to the sympathies of the native races, and the superior intelligence of the traveller will win for him a confidence and respect which none of the dreaded white family could ever hope to command.

For similar reasons, the Liberian State, wisely administered, may aspire to exert, first a moral, and then, more or less directly a political influence over the entire peninsula. It will become a focus of knowledge, and art, and moral culture, and spiritual religion, irradiate with light and truth the whole of that dark continent, and bring back to the church of the New Testament the land that gave to the church the greatest of her uninspired luminaries, Augustin.

The exodus of the degraded Ethiopian from the new world, which his toils have done so much to build up, his emancipation from the restraints which here obstruct him, his restoration to the birth-place of his ancestors, may not improbably be an event scarcely less important in human history than the return of the Hebrews to the Land of Canaan.

Let, then, Ethiopia, indeed, "stretch out her hands to God," but look to her own sons as the earthly instruments of her redemption from bondage, temporal, intellectual, and spiritual, and let us strive to contribute to the distant, perhaps, but still certain, fulfillment of the prediction, that Africa shall be explored, civilized, christianized, by Africans.

The Rev. Dr. L. M. Lee, of Virginia, who was expected to speak on the occasion, was by the severity of the weather, and obstructions in travelling, prevented from arriving in the city in time. The Rev. Dr. Dewitt, of New York, and the Rev. Dr. Burrows, of Virginia, favored the meeting with earnest and eloquent speeches, expressive of deep interest in the enterprise and their confident expectation of its future and great success. The Society then adjourned to the next day (the 16th) in the lecture room of the church.

January 16.

The Society met according to adjournment.

John H. B. Latrobe, Esq., was elected President.

The following gentlemen were elected Vice Presidents :

VICE PRESIDENTS.

1. Gen. John H. Cocke, of Virginia.
2. Hon. Charles Fenton Mercer, of Va.
3. Rev. Jeremiah Day, D. D. of Conn.
4. Hon. Theo. Frelinghuysen, of N. J.
5. Hon. Louis McLean, of Maryland.
6. Moses Allen, Esq., of New York.
7. Gen. Walter Jones, of Dis. of Col.
8. Joseph Gales, Esq., do
9. Rt. Rev. Wm. Meade, D. D. of Va.
10. Rev. James O. Andrew, D. D., Bishop of the M. E. Church, South.
11. William Maxwell, Esq., of Virginia.
12. Hon. Elisha Whittlesey, of Ohio.
13. Hon. Walter Lowrie, of New York.
14. Stephen Duncan, M. D., of Miss.
15. Hon. William C. Rives, of Va.
16. Rev. William Winans, D. D. of Miss.
17. James Boorman, Esq., of N. Y.
18. Henry A. Foster, Esq., of do.
19. Robert Campbell, Esq., of Georgia.
20. Hon. Peter D. Vroom, of N. J.
21. Hon. James Garland, of Virginia.

List of Vice Presidents—Adjournment.

22. Hon. Willard Hall, of Delaware.
23. Rt. Rev. Wm. M. Cley, of Tenn.
24. Gerard Ralston, Esq., of England.
25. Rev. C. Van Rensselaer, D. D. of N. J.
26. Thomas Hodgkin, M. D., of Eng.
27. Rev. E. Burgess, D. D., of Mass.
28. Thomas R. Hazard, Esq., of R. I.
29. Thomas Massie, M. D., of Va.
30. Gen. Winfield Scott, U. S. A.
31. Hon. L. Q. C. Elmer, of N. J.
32. James Raily, Esq., of Miss.
33. Rev. G. W. Bethune, D. D., of N. Y.
34. Rev. Beverly Waugh, D. D., Bishop
of the Meth. Epis. Church.
35. Rev. W. B. Johnson, D. D. of S. C.
36. Moses Shappard, Esq., of Md.
37. Rt. Rev. C. P. McIlvaine, D. D. of O.
38. Rev. T. J. Edgar, D. D., of Tenn.
39. Hon. J. R. Underwood, of Ky.
40. Rev. J. J. Janeway, D. D., of N. J.
41. Hon. H. L. Lumpkin, of Geo.
42. James Leroy, Esq., of N. Y.
43. Rev. Joshua Soule, D. D., Bishop of
the M. E. Church, South.
44. Rev. T. C. Upham, D. D., of Me.
45. Hon. Thomas Corwin, of Ohio.
46. Hon. Thos. W. Williams, of Conn.
47. Rev. John Early, D. D., of Virginia.
48. Rev. Lovick Pierce, D. D., of Ga.
49. Hon. R. J. Walker, of Miss.
50. Samuel Gurney, Esq., of England.
51. Charles McMicken, Esq., of Ohio.
52. John Bell, M. D., of Penn.
53. Hon. Charles M. Conrad, of La.
54. Rev. Robert Ryland, of Va.
55. Hon. Fred. P. Stanton, of Tenn.
56. Rev. Nathan Bangs, D. D., of N. Y.
57. John Beveridge, Esq., do.
58. Hon. James M. Wayne, of Ga.
59. Hon. Robert F. Stockton, of N. J.
60. Hon. Henry W. Collier, of Ala.
61. Hon. Edward Everett, of Mass.
62. Hon. Washington Hunt, of N. Y.
63. Hon. Horatio S. Seymour, do.
64. Hon. Joseph A. Wright, of Ind.
65. Hon. Joseph C. Hornblower, of N. J.
66. Hon. George F. Fort, of N. J.
67. Gen. John S. Dorsey, do.
68. Hon. Ralph J. Ingersoll, of Conn.
69. Benjamin Silliman, L. L. D., do.
70. Hon. Joseph R. Ingersoll, of Penn.
71. Hon. Edward Coles, of Penn.
72. Rev. Howard Malcom, D. D., do.
73. Rev. J. B. Durbin, D. D., do.
74. Edward McGehee, Esq., of Miss.
75. Thomas Henderson, Esq., do.
76. Daniel Turnbull, Esq., of La.
77. Hon. Thos. H. Seymour, of Conn.
78. Hon. Samuel F. Vinton, of Ohio.
79. Rev. O. C. Baker, of N. H., Bishop
of the M. E. Church.
80. Hon. William Appleton, of Mass.
81. Rev. E. S. Janes, D. D., of N. Y.,
Bishop of the M. E. Church.
82. Rev. Matthew Simpson, D. D., of
Pa., Bishop of the M. E. Church.
83. Rev. Levi Scott, D. D., of Delaware,
Bishop of the M. E. Church.
84. Rev. R. R. Gurley, of Dist. of Col.
85. E. R. Alberti, Esq., of Fla.
86. Judge Ormond, of Alabama.
87. Hon. Daniel Chandler, of do.
88. Rev. Robert Paine, D. D., Bishop of
the M. E. Church, South.
89. Hon. J. J. Crittenden, of Kentucky.
90. Rev. R. J. Breckenridge, D. D. of do.
91. Solomon Sturges, Esq., of Ohio.
92. Rev. T. A. Morris, D. D., of do.,
Bishop of the M. E. Church.
93. Henry Stoddard, Esq., of do.
94. Rev. E. R. Ames, D. D., of Indiana,
Bishop of the M. E. Church.
95. Hon. S. A. Douglass, of Ill.
96. Rev. Jas. C. Finley, of do.
97. Hon. Edward Bates, of Mo.
98. Hon. J. B. Miller, of do.
99. Hon. W. F. Darby, of do.
100. Rev. N. L. Rice, D. D., of do.
101. Hon. H. S. Foote, of Cal.
102. Hon. J. B. Crockett, of do.
103. Gov. H. Dutton, of Conn.
104. Capt. George F. Patten, of Maine.

After which the Society adjourned to
the 3d Tuesday in January, 1857, at 7
o'clock, P. M.

W. McLAIN,

Secretary.

Meeting of the Board—Delegates from State Societies.

Extracts from the Minutes of the Board of Directors.

The Board of Directors of the American Colonization Society met the 15th of January, 1856, at 12 o'clock, M., in the basement of Trinity Church, City of Washington. J. H. B. Latrobe, Esq., President of the Society, in the chair.

After prayer, by Rev. Dr. Babcock, of Philadelphia, on motion, Rev. Dr. B. J. Haight, of New York, was appointed Secretary to the Board, and Dr. J. W. Lugenbeel, Assistant Secretary.

G. P. Disosway, Esq., S. H. Huntington, Esq., and William Coppinger, Esq., were appointed the committee on credentials.

On motion of Rev. J. B. Pinney, the reading of the minutes of the last annual meeting of the Board was postponed until to-morrow.

Rev. W. McLain, Secretary of the Society, read the thirty-ninth Annual Report of the Society; which, on motion, was referred to a committee of three, for revision, with a view to its publication, and to designate the portions to be read at the anniversary of the Society this evening.

Rev. Mr. Pinney, and Rev. Drs. Maclean and Babcock were appointed said committee.

On motion, the Board adjourned to 9 o'clock, A. M., to-morrow.

WEDNESDAY, January 16.

The Board met according to adjournment.

After prayer by Rev. Dr. Davidson, the minutes of the session yesterday, were read and approved.

The committee on credentials reported the following delegates from State Societies:

Maine Colonization Society—Professor T. C. Upham.

Connecticut Colonization Society—Hon.

J. A. Rockwell,* Hon. L. F. S. Foster,* Hon. Isaac Toucey,* Hon. John Woodruff,* Hon. Ebenezer Flower,* Hon. S. H. Huntington,* H. Huntington, Esq., William Williams, Esq., and Rev. John Orcutt.*

New York State Colonization Society—Rev. Thomas DeWitt, D. D.,* Rev. B. J. Haight, D. D.,* Rev. J. N. McLeod, D. D., Rev. John B. Pinney,* Hon. Washington Hunt, Hon. Hamilton Fish,* D. M. Reese, M. D., Anson G. Phelps, Esq., Smith Bloomfield, Esq.,* H. M. Schieffelin, Esq., G. P. Disosway, Esq.,* John C. Devereux, Esq., Hon. D. S. Gregory, William Coppinger, Esq.*

New Jersey Colonization Society.—William Rankin, Esq., J. G. Goble, M. D., Daniel Price, Esq., Rev. S. B. Howe, D. D.,* Rev. R. Davidson, D. D.,* J. P. Jackson, Esq.*

Pennsylvania Colonization Society—Rev. Rufus Babcock, D. D.,* President W. H. Allen,* Rev. John Miller,* Rev. Howard Malcom, D. D.*

Colonization Society of the District of Columbia—Rev. George W. Samson,* George J. Abbott, Esq.,* J. W. Lugenbeel, M. D.*

Virginia Colonization Society—Rev. J. L. Burrows, D. D.,* Rev. P. Slaughter,* Rev. Leroy M. Lee, D. D.,* Rev. W. H. Starr,* Dr. Daniel Green,* Philip Williams, Esq.,* Charles T. F. Green, Esq.,* George Williamson, Esq.*

Kentucky Colonization Society—Rev. A. M. Cowan,* Hon. H. Marshall, Hon. W. L. Underwood, Hon. A. K. Marshall, Richard Pindall, Esq.

Life Directors present—Rev. J. B. Pinney, Rev. W. McLain, Rev. John Maclean, D. D., Rev. R. S. Finley, Rev. R. R. Gurley, John P. Crozer Esq.

Executive Committee present—Harvey

* Those marked thus (*) were present.

Standing Committees—Resolutions.

Lindsley, M. D., Hon. E. Whittlesey, W. Gunton, Esq.

The Annual Statement of the Executive Committee to the Board of Directors was read.

The President announced the Standing Committees of the Board, as follows :

Committee on Foreign Relations—Messrs. Maclean, of N. J., Miller, Rockwell, Howe and Fish.

Committee on Finance—Messrs. Orcutt, S. H. Huntington, Howe, Abbott and Starr.

Committee on Auxiliary Societies—Messrs. Allen, Finley, DeWitt, Slaughter and Davidson.

Committee on Agencies—Messrs. Disoway, Coppingér, Bloomfield, Gurley and Finley.

Committee on Accounts—Messrs. Pinney, Malcom, Lee, Crozer and Burrows.

Committee on Emigration—Messrs. Tracy, Gurley, Davidson, Samson and Babcock.

On motion, it was

Resolved ; That so much of the Annual Report and the statement of the Executive Committee as relates to foreign relations, to finance, to auxiliary societies, to agencies, to accounts, and to emigration, be referred to the standing committees on those subjects respectively.

On motion, it was

Resolved ; That so much of the statement of the Executive Committee as refers to legacies be referred to the Committee on Finance.

The President stated the order of the day, being the report of the committee on the basis of representation of State societies presented at the last annual meeting of the Board ; which, after discussion, on motion of Rev. Mr. Slaughter, was made the order of the day for to-morrow.

The committee to whom was confided the subject of an exploration of the country lying east of Liberia, in Africa, at the last annual meeting of the Board, presented the following report, which was read :

The committee to whom was referred the subject of an exploration of Africa, respectfully report,

That the proposed exploration being dependent upon an appropriation to be made by the Congress of the United States, and the difficulties in the way of the requisite legislation having, as is known to the Board, been too great to be overcome by any means within the control of the committee, the subject is unavoidably referred back to the Board. The committee, however, respectfully express their own opinion, that the importance of the subject entitles it to the continued attention of the Board.

WM. PARKER FOULKE,
W. McLAIN,
ELISHA WHITTLESEY.

On motion, the committee on exploration was continued until the next annual meeting of the Board.

On motion, the Board took a recess for the meeting of the Society.

After the meeting of the Society, the Board was called to order.

The following proposition to amend the 7th article of the Constitution, made by the New York State Colonization Society, and published in the official paper of this Society, for October, 1855, to wit : Insert after the words Executive Committee, where it first occurs in the said 7th article, the words, "and at the request of any three of the Auxiliary State Societies, communicated to the Corresponding Secretary," was then considered and adopted, having received the unanimous sanction of the Board.

On motion, the Board adjourned to 7½ o'clock this evening.

EVENING SESSION, January 16.

The Board met according to adjournment.

On motion of Rev. W. McLain, it was

Resolved ; That the thanks of this Board be presented to the Hon. George P. Marsh for the address which he delivered at the annual meeting last evening ; and that a copy be requested for publication.

The Committee on Accounts reported that they had examined the Treasurer's

Representation of State Societies.

account, and found the same correct. (See the exhibit, page 25.)

On motion of the Rev. Mr. Miller, it was

Resolved, That the subject of the care of emigrants, brought to our notice by the statement of the Executive Committee, be referred to the Committee on Emigration, to consider any improvements that may be made in our present system.

On motion, the Board adjourned to 9½ o'clock, to-morrow morning.

THURSDAY, January 17.

The Board met according to adjournment. After prayer by Rev. Dr. DeWitt, the minutes of the sessions yesterday were read, amended, and adopted.

A printed communication from Rev. Alex. M. Cowan, agent of Kentucky State Colonization Society, addressed to the President of the American Colonization Society, was presented; and, on motion, was referred to the Committee on Emigration.

The Board then proceeded to the order for the day, being the majority and minority reports of the committee on the basis of representation of State societies, presented at the last annual meeting of the Board.

The resolutions presented by the majority of the committee being under consideration, the Rev. Dr. Maclean offered a substitute, which, after various amendments, was adopted, as follows:

1. Any citizen of the United States, paying personally or by his agent, the sum of one thousand dollars to the funds of this Society, must be received as a director for life, whether contributed by himself or by others in his behalf.

2. All other funds, excepting salaries and agency expenses, received into the treasury of this Society from inhabitants of any State or territory where there is any auxiliary society, or from inhabitants of the District of Columbia, if there shall be an auxiliary in said District, whether by donation, annual subscription, bequest, or in payment for the African Repository, shall be considered as received from the auxiliary society of such State, Territory, or District, and shall be reckoned as a basis of representation.

3. All moneys paid from the treasury of any State, Territorial, or District society aforesaid, with the previous assent of this Society, expressed through its proper officers, shall be considered as paid into the treasury of this Society, and shall be reckoned as a basis of representation.

The Board then proceeded to the consideration of the majority and minority reports of the committee on secretaryships, presented at the last annual meeting of the Board, when the following resolutions were adopted:

Resolved, That there shall be a Corresponding Secretary, whose duty it shall be to conduct the general correspondence of this Society, and to superintend its publications.

Resolved, That there shall be a Financial Secretary, whose duty it shall be to receive, keep, and disburse the funds of the Society; to manage the procuring and outfit of vessels, the shipment of emigrants, and generally the financial and commercial transactions of the Society, and to conduct the correspondence immediately connected with these subjects.

Resolved, That there shall be a Traveling Secretary, whose duty it shall be to visit, as often as practicable, and as the interests of the Society shall require, the States and Territories of the United States, to promote by his personal agency the establishment and activity of State and Territorial societies, auxiliary to the American Colonization Society, and to superintend the collection of emigrants, and their transportation to their respective places of embarkation.

Resolved, That there shall be a Recording Secretary, whose duty it shall be to keep the records of the proceedings of the Board of Directors, and to keep the accounts and books of business of the Society.

On motion of Rev. Mr. Miller, it was,

Resolved, That a committee be now appointed to nominate the Secretaries and the Executive Committee.

Messrs. Miller, Maclean, of N. Jersey, Pinney, Slaughter, and Lee, were appointed said committee.

A letter from Rev. Mr. Tracy, containing an outline of the report on the subject of emigration, was then read, which was referred to the Standing Committee on Emigration.

Election of Secretaries and Executive Committee—Adjourned Meeting.

On motion, the Board adjourned to 7 o'clock this evening.

EVENING SESSION, January 17.

The Board met according to adjournment.

The committee appointed to nominate the secretaries and the Executive Committee presented their report; whereupon the following named gentlemen were duly elected:

Corresponding Secretary, Rev. R. R. Gurley.

Financial Secretary, Rev. W. McLain.

Traveling Secretary, Rev. John Orcutt.

Recording Secretary, J. W. Lugenbeel, M. D.

Executive Committee, Harvey Lindsly, M. D., Hon. E. Whittlesey, Joseph H. Bradley, Esq., A. O. Dayton, Esq., William Gunton, Esq., W. W. Seaton, Esq., Rev. George W. Samson.

The Committee on Foreign Relations presented the following report; which on motion, was adopted.

The Committee on Foreign Relations respectfully report,

That they have no knowledge of any matter connected with the Foreign Relations of the Society which calls for the special attention of the Board.

They learn with gratitude that, in the kind providence of God, the affairs of the Republic of Liberia are in a prosperous condition, and that the new administration of that country commands the respect and confidence of the citizens of Liberia and her friends in this country.

On motion, it was

Resolved, That when this meeting shall adjourn, it adjourn to meet the first Tuesday in March next.

On motion of Rev. Mr. Gurley, it was

Resolved, That in the opinion of this Board the most cogent reasons exist why the several State societies, and all the friends of the cause, should unite their best efforts greatly to increase the income of this Society.

On motion, it was

Resolved, That the Board of Directors of the American Colonization Society, hereby express their sense of obligation to the Rev. Rector, wardens, and vestry of Trinity Church, for the kindness shown to this body, by opening their spacious edifice to the Society for its anniversary, and the basement of their building for the meetings of this Board.

On motion of Mr. Disoway, it was

Resolved, That the thanks of this Board be presented to the President of this Society for the impartial and able manner in which he has discharged the duties of the chair on the present occasion.

On motion of Rev. Dr. Lee, it was

Resolved, That the thanks of this Board be presented to the Secretaries of the Board, the Executive Committee, and other officers, for their important services to the cause.

The minutes were then read and approved.

On motion, the Board adjourned to the first Tuesday in March, 1856, at 12 o'clock, M.

The meeting was closed with prayer by Rev. Dr. Lee.

JOHN H. B. LATROBE,
President A. C. S.

B. J. HAIGHT, *Secretary.*
J. W. LUGENBEEL, *Assi. Secretary.*

Adjourned Meeting of the Board of Directors.

[Extracts from the Minutes.]

The Board of Directors of the American Colonization Society met, according to adjournment, the 4th March, 1856, at 12 o'clock, M., in the Colonization Rooms, City of Washington. J. H. B. Latrobe, Esq., President of the Society, in the chair.

After prayer by Rev. Mr. Miller, of

Philadelphia, on motion, Rev. John Miller, in the absence of Rev. Dr. Haight, was appointed Secretary to the Board.

On motion, Rev. E. R. Craven, Hon. James Bishop, and A. W. Kellogg, Esq., were received as delegates from the New Jersey Colonization Society, in the absence of regular delegates; and Hon. Edward

Delegates present—Resolutions—Portrait of Elliot Cresson, Esq.

Everett as a delegate from the Massachusetts Colonization Society.

The following delegates from State Societies were present :

Massachusetts Col. Society—Rev. Joseph Tracy.

Connecticut Col. Society—Hon. S. H. Huntington.

New York State Col. Society—Rev. J. B. Pinney, Hon. D. S. Gregory, Hon. Abraham Wakeman.

New Jersey Col. Society—Rev. R. Davidson, D. D., Rev. E. R. Craven, A. W. Kellogg, Esq.

Pennsylvania Col. Society—Rev. Rufus Babcock, D. D., Rev. John Miller.

Col. Society of the Dist. of Col.—Rev. G. W. Samson, J. W. Lugenbeel, M. D.

Virginia Colonization Society—Rev. W. H. Starr, Rev. P. Slaughter, Rev. D. S. Doggett, D. D.

Life Directors present—Rev. J. B. Pinney, Rev. W. McLain, James Hall, M. D., Rev. R. S. Finley, Rev. R. R. Gurley.

Executive Committee present—W. Gunton, Esq., Rev. G. W. Samson, H. Lindsly, M. D.

The minutes of the annual meeting of the Board in January last were read.

On motion of Rev. Mr. Tracy, it was

Resolved, That the attendance of the members of the Executive Committee on the meetings of this Board, and the free and full expression of their opinions, and communication of information in their possession, is highly important, and earnestly desired by this Board, and is hereby respectfully and earnestly requested.

The following resolution, presented by Rev. Mr. Miller, was referred to the committee on agencies :

Resolved, That the labors of neither of the Secretaries, appointed at the meeting in January, be so confined to their particular departments, as that they may not, where the opportunity offers, engage in any important agency for the Society, under the direction of the Executive Committee.

Rev. Dr. Babcock read a letter from Hon. Edward Coles, of Philadelphia,

having reference to Secretaries and Agents of the Society ; which, on motion, was referred to the committee on agencies.

On motion, the Board adjourned to 7 o'clock this evening.

EVENING SESSION,

March 4.

The Board met according to adjournment.

The special committee appointed at the annual meeting of the Board in January 1855, to procure a portrait, for this Society, of the late Elliott Cresson, Esq., presented the following report :

The Committee appointed at the last (1855) annual meeting of the Board of Directors, to procure a portrait of the late Elliott Cresson, Esq., to be deposited in the rooms of the American Colonization Society, respectfully report :

That they have attended to that duty, and that they now have the gratification of presenting to the Society an excellent likeness, suitably framed, of that earnest advocate and efficient promoter of African Colonization.

Through the kindness and liberality of the distinguished artist, Thomas Sully, Esq., and of Messrs. Edward Coles, Wm. L. Helfenstein, William Parker Foulke, John W. Claghorn, Joseph Harrison, Paul T. Jones, Stephen Colwell, Archibald Robertson, Eli K. Price and Thomas Watson, Esq's., of Philadelphia—active supporters of our noble cause, and warm personal friends of the lamented deceased, the Society will receive this handsome portrait, free of all expense.

PAUL T. JONES.

WM. COPPINGER.

Committee.

March, 1856.

Whereupon, on motion of Rev. R. S. Finley, it was

Resolved, That the report be accepted, and that the thanks of this Board be offered to the gentlemen to whose liberality they owe the portrait of this distinguished friend of colonization.

Rev. Mr. Tracy, chairman of the standing committee on emigration, presented a report, during the consideration of which, on motion, the Board adjourned to 9 o'clock, A. M., to-morrow.

Committee on Emigration—Resolutions—Adjournment.

WEDNESDAY, March 5.

The Board met according to adjournment.

After prayer by Rev. Mr. Slaughter, the minutes of the sessions yesterday were read and approved.

Rev. Mr. McLain presented a letter from Rev. Dr. Maclean of New Jersey, a Life Director of the Society, regretting his inability to attend the present meeting of this Board.

A similar letter from Rev. Dr. Haight, of New York, was presented by Rev. Mr. Pinney; and also one was presented by Mr. Gregory, from Dr. Goble, of New Jersey, and one by Rev. Mr. Slaughter, from Rev. Dr. Sparrow, of Virginia.

The Board proceeded to the consideration of the report of the committee on emigration. It was accompanied by a paper which was laid before the Board. The report, as amended and passed, is as follows:

The Committee on Emigration respectfully submit the paper just read by their chairman, and recommend it to the attention of the Board and the Executive Committee. They also submit the following resolution:

Resolved, That the Executive Committee, with whom it must rest to settle the details, and from time to time to select the particular objects, ever keeping in view the great object of emigration and improvements in Liberia, as worthy of earnest and liberal support, are specially recommended to pay careful attention to the health and comfort of emigrants on the way out and after reaching Liberia, and that all practicable plans for comfortable residences for the emigrants during the six months after their arrival, and the opening of roads and improvements, and settlement of the interior, deserve their immediate consideration.

The following resolutions, presented by Rev. Mr. Slaughter, after free and full discussion of the subjects embraced in them, were adopted:

Resolved, That the Executive Committee be instructed at the earliest practicable period, to build comfortable receptacles at, at least, two points in Liberia; and that,

for this object, a special appeal be made for \$10,000.

Resolved. That the Executive Committee also be instructed to take such measures as in their judgment shall be most expedient to test the climate in the interior, by planting a settlement at some suitable point beyond the supposed influence of malaria.

The President read a letter from Hon. Mr. Whittlesey, chairman of the Executive Committee, stating the reasons that prevented him from being present at the meetings of the Board.

On motion, the Board adjourned to 7 o'clock this evening.

EVENING SESSION,

March 5.

The committee on the disposal of the income of the legacy of Augustus Graham, made a report, which was adopted.

On motion of Rev. Mr. Pinney, it was

Resolved, That the Board regret that the monument to the memory of Gov. Buchanan, which was contemplated by resolution passed by the Board in January, 1851, has not yet been erected over his grave, and re-affirm the resolution and renew the appropriation then made, and express an earnest hope that the Pennsylvania Colonization Society will proceed to accomplish it during the current year.

On motion of Rev. Mr. Tracy, it was

Resolved, That it be recommended to the Executive Committee to form an estimate, as accurate as may be, of the expense necessary, the present year, on account of the interior settlement, and make a special appeal therefor, privately, to individuals or societies, as they may deem expedient.

The minutes were then read and approved.

On motion the Board adjourned to the third Tuesday in January, 1857, at 12 o'clock, M.

The meeting was closed with prayer by Rev. Dr. Davidson.

JOHN H. B. LATROBE,
President A. C. S.

JOHN MILLER, Secretary.

J. W. LUGENBEEL, Asst. Secretary.

Dr.

Receipts and Expenditures of the American Colonization Society.

Cr.

From 1st January, 1855, to 1st January, 1856.

To balances due the Society as per last report	-	\$30,669.15	By balances due by the Society, as per last report,	-	\$23,448.01
Receipts from the following sources, to wit:			Payments for the following objects, to wit:		
African Repository,	- - - - -	2,497.31	For paper and printing the African Repository,	-	
Donations	- - - - -	26,145.87	and expense of collecting subscriptions	-	2,281.62
Contingent expenses,	- - - - -	130.32	Paper and printing the Annual Report, &c.	-	1,117.76
Legacies	- - - - -	2,554.86	Charter of vessels, outfit and support of emigrants,	-	24,319.44
Emigrants,	- - - - -	17,147.68	Compensation of agents employed in collecting	-	
Profit and loss account,	- - - - -	993.71	funds,	-	6,813.09
			Improvements in Liberia, salaries of agents, and	-	
Total receipts, including the above balances	- -	80,138.90	physicians, and to aid in forming a new settle-	-	
Balances due by the Society,	- - - - -	11,687.54	ment at Cape Mount	- - - - -	8,856.60
			Salaries of the secretary, recording secretary, and	-	
			clerk of the A. C. S., office rent, fuel, stationery	-	
			and postage,	- - - - -	5,076.03
			Profit and loss account,	- - - - -	846.54
			Total expenditures, including the above balances,	-	72,759.09
			Balances due the Society,	- - - - -	19,067.35
		\$91,826.44			\$91,826.44

COLONIZATION ROOMS, *Washington City, January 1st, 1856.*NOAH FLETCHER, *Book-keeper.*

The committee on Accounts have examined the Treasurer's Account for the past year, and compared it with the proper vouchers, and find the same correct.

January 16th, 1856.

J. B. PINNEY,
 LEROY M. LEE,
 HOWARD MALCOM, } *Committee.*

Treasurer's Statement.

RECEIPTS AND EXPENDITURES.

APPENDIX.

Munificent Donation.

WE have seldom had the gratification to announce an instance of such distinguished beneficence as that on the part of a citizen of Maryland towards the American Colonization Society, in bestowing the gift of a large fund to be expended in the construction of a ship for that institution. This animating intelligence is communicated in the following letter from J. H. B. Latrobe, Esq., President of the Society, to its Corresponding Secretary :

BALTIMORE, Feb. 15, 1856.

Rev. R. R. Gurley, *Cor. Secretary, &c.*

MY DEAR SIR:—I have the very great pleasure of enclosing a letter from Mr. John Stevens, of Talbot County, Md., proposing to give a ship, costing from \$35,000 to \$36,000, to the American Colonization Society, and indicating the mode and times of payment with the accuracy which makes the matter a certainty. I know of no similar liberality touching our cause, nor indeed illustrating any other cause. Girard's great temple is his monument. Institutions for the blind and the like perpetuate in the same way the memories of their founders or benefactors. Noble as is their generosity, it is the exhalation, most fragrant, too, of the excitements of great cities, and the collisions, as fire comes from flints, of society—excitements and collisions that bring benevolence into action. But here, in this particular case, we have a quiet country gentleman, living on his farm, remote from cities, deliberately giving, in the shape of that which the winds and the waves may in a moment destroy, so that it can be to him no monument in the common phrase, a large portion of his worldly means to benefit a philanthropy slow in its workings, and whose illustrations are to take place long after he is no more.

I cannot tell you how this impresses me. My first feeling is admiration of the individual : my next regards the good that will be done collaterally, in the example that will be set ; the illustration that will be given to our Northern friends of what Southern men can do : the prestige of such a donation throughout the country ; and, among others to which I cannot be indifferent, the fact that the donor is an Eastern Shore gentleman of the State of Maryland—considerations, all of them, indepen-

dent of this, that the gift places us at once in possession of what we have so long been struggling to obtain, a ship of our own, built on our plan and in the best manner.

All that remains seems to be to accept the gift, and I venture to express the hope that the Executive Committee may see no reason not to do so in the manner most agreeable to themselves and to Mr. Stevens.

You will observe that Mr. Stevens indicates two of the assignees ; and, assuming to do what the party named himself would not do, I hope Mr. Whittlesey may be the third, as chairman of the Executive Committee.

Most truly, my dear sir, yours,

JNO. H. B. LATROBE,
Pres. Am. Col. Soc.

On the receipt of this letter the Executive Committee met and adopted resolutions expressive of their admiration of the liberality of Mr. Stevens, and in grateful acknowledgment of his philanthropic gift. In his note enclosing the resolutions of acknowledgment of the Committee to the President of the Society, the Secretary says :

"The Executive Committee respond, as will every friend of the Society, to the sentiments you are pleased to express in regard to the high merits of Mr. Stevens, and the exalted position which must ever be justly his among the most eminent benefactors of the society. Examples of such liberality are rare, but their moral influence mighty, memorable, and of enduring and ever-increasing power. They touch ten thousand hearts as with celestial fire ; they multiply themselves, and we trust this will essentially and powerfully contribute to render, among the prosperous and wealthy, great acts of beneficence the rule, not the exception, in the experience of this society, our country, and the human race.

In addition to the generous purpose of a benevolent citizen of Maryland to give a ship to the American Colonization Society, the good people of Maine have contributed largely for a ship, and determined to build one ; so that before the close of the year we may find the Society in possession of two fine packet ships to ply between the United States and Liberia.

From Yoruba—Interesting Facts.

From Yoruba--Interesting Facts.

We cannot refrain from the insertion of extracts from brother Clarke's letter, furnishing as it does, most thrilling facts concerning the country in which we have commenced operations. The letter appeared originally in the Christian Index.

EXTENT OF THE FIELD.

Within our reach, are the important kingdoms of Yoruba, now occupied, Nufi, Gambard, Housa, and Borgu. And it is not a little, unimportant matter, that through these fertile regions passes the mighty and majestic Niger. These are populous kingdoms, boasting of towns and cities, containing tents and hundreds of thousands of inhabitants. And almost every true research increases the number to our surprise. The difficulty of obtaining correct information accounts for this fact. But recently a populous country to the east, called Ejeshah or Eleshah, containing large cities, is beginning to attract some attention. With regard to this point, I am constrained to believe we are as yet only in the gray dawn of day. Every travel will bring fresh and important facts to light. Africa is second Asia.

FACE OF THE COUNTRY.

The general appearance and face of the country is such as you never have seen. Those who have visited the prairie lands of Texas have seen something similar. Frequently the eye has a sweep for miles over a country, whose rolling grandeur, heightened by imposing scenery of glen, hill-top and mountain, and covered with a carpet of green, can scarcely be surpassed. At one time as you trace the lonely path, in some reverie your mind is mingling with the distant past; or enraptured with the passing view so similar to the hallowed associations of early days, you forget you are in the so-called wilds of benighted Africa. This is no fancy sketch. If there is a fairy land of which I dreamed in childhood, this is the land. Thanks be to God for his unspeakable goodness. There are no heavy forests, except the skirts of branches or rivers. And then the timber is different from anything you have ever seen. It is quite tall, differing in this respect from the stunted, shrubby growth of the prairie. These hammock lands, high and dry, are of the very first order.—Swampy and marshy places are very seldom seen. Water of a good taste in abundance, except in the middle of a dry season.

CLIMATE, HEALTH, ETC.

As to the climate I have but little to say. It is undoubtedly unfavorable to the health of Europeans and Americans, more par-

ticularly to those who neglect necessary precautions, yet is more pleasant than most persons suppose. The heat soon becomes a matter of but little unpleasantness; and the water far from being despised. In the wet season, the most dangerous to health, fires are not only conducive to health, but even agreeable to the feelings. The hot days and cool nights, the excessive vegetation and continual south sea winds always keeping the air more or less damp, are some of the phenomena, operating as causes to render the climate prejudicial to the health of whites. But with precaution and comfortable dwellings, we may enjoy a reasonable portion of health, and finish the work assigned us. No wonder so many lives have been sacrificed, where so few have been the comforts, and self-preservation a name. But my experience is too short to dwell on this point. Let not him who putteth on his armor, boast himself as he who taketh it off.

FARMS, CULTIVATION, ETC.

Around the city of Ijaye, whose population, at least, must number fifty thousand souls, the country for miles is in a state of wonderful cultivation. The diameter of this circuit may be estimated with safety at fifteen or twenty miles, being, as is the fact of the case, thousands of acres with cultivation. There is no man in America, if dropped down at night into one of these extended farms, but waking in the morning, but would be filled with profound astonishment. I was unprepared to witness any such scenes in Africa. It may be asked why, what do they cultivate? Corn, cotton, yams, potatoes, guinea corn, peas, &c. And without enumerating farther, go into their markets, and there you will find a most unending variety of articles. From one view I have perhaps seen thousands of acres in a state of cultivation that would make your heart leap for joy. But yesterday evening I had one of these views. This work is all accomplished by means of a small hoe, set at an angle of thirty or forty degrees, with a handle two feet and a half long. And by whom? By thousands of industrious laborers. Every morning, from the six gates of Ijaye go out streams of living beings, perhaps ten thousand people, or more, to work their farms, and return in the evening with the profits of their day's labor on their heads. For four and six miles, from three o'clock until night, the roads are almost thronged with people on their return home. Nearly every man, woman, and child, has a load of some kind, either to be carried home or to market. I would suppose at least

Virginian History of Colonization.

one thousand bushels of corn or more to be brought into town, on the head, every day.

MECHANICS, ARTS, GOVERNMENT, ETC.

Weavers, tailors, barbers, blacksmiths, shoe and saddle makers, besides some ingenious specimens of art are all to be found here. I need hardly relate what I have seen, as it would only tend, in the minds of many persons, to excite their incredulity. Let one or two remarks suffice.—There is to be seen any day in the market metal polished to the brightness of gold and silver, hoes very respectable, Yoruba cutlars of a very superior finish, excellent morocco, carved calabashes, of such superior skill as would excite the ambition of an American artist. I cannot tell you a

tenth of their ingenuity. The most superior saddle stirrup I ever met with is to be found here.* I mention these facts to give you some idea of their ingenuity and mental capacity. The nature of the government, absolute tyranny, is incompatible with any marked advance of the people towards civilization. Still there are some signs, arising from continued intercourse, that vindicate a claim above savages. These evidences are to be seen in their flashes of wit, and their great fondness for proverbial sayings. They are haughty in their belief of their superiority unless convinced of this folly by some intercourse with the whites. Their dexterity is more clearly evinced, perhaps, in trading than anything else. They are a wonderful people. Africa is second Asia.

Extract from Introduction to the Virginian History of Colonization;

BY THE REV. P. SLAUGHTER.

BUT it has been said, that it is not an act of humanity to send the free blacks to so inhospitable a clime. We confess that we have had some misgivings upon this point, founded upon the distressing mortality which has befallen some companies of emigrants to Liberia. But farther reflection and more accurate information have dissipated our doubts. Tropical Africa is the cradle of the negro race; and nothing seems to us more improbable than that the original seat of a people, is not a fit habitation for them. But the conclusion is not warranted by the facts in the case. The mortality in question can, in nearly every instance, be distinctly traced to the inadequacy of the provision made for their comfort, or to the indiscretion of the emigrants, in rashly exposing themselves, during their acclimation, to the sun by day and the dews by night. These are contingencies to which emigrants to every new clime are liable; and in these cases may sometimes implicate the proper authorities in criminal negligence of the duties confided to them. Again, a comparison of the Colonization of Liberia and of Virginia will be most instructive and convincing. A single passage from Howison's History of Virginia will suffice: "In 1609, Capt. Smith left at Jamestown 490 persons with abundant supplies, Indian ambuscades were in every hedge. The settlers were afraid to go out for food or recreation. Famine with all its horrors was soon among them, and disease and death

followed in its train. They ate the skins of horses, the bodies of Indians, dogs, and vermin. Of 490 persons, 60 only survived." The first two expeditions to our shores were overwhelmed at sea. The third effected a landing in 1656; and in five years was extinct. The fourth was successful, after a series of cruel distresses whose recital fills the mind with horror. If disasters had attended the colonization of Liberia similar to those which occurred at Jamestown and Plymouth, and which have signalized many removals from Virginia to our southern and western States, our enterprise would have been overwhelmed by the curses of those who have no tears to shed over the young, the beautiful, and the brave, whose bones bleach the prairies of the west and the shores of the Gulf of Mexico and the Pacific Ocean.*

But, it is said, that the growth of Liberia and the operation of the Colonization Society are too slow. This objection is characteristic of this age, and of the American people. We are impatient of results that are long in coming. Every thing, now-a-days, that is worthy of doing, must be done with the speed of lightning and the energy of an earthquake. This is an age of "expresses" and electric telegraphs, but not of miracles. Time is an indispensable element in human progress; and an omen of lasting grandeur and renown. French Republics may spring up in a night, like enchanted palaces in Arabian

*The present writer, who has taken some pains to inform himself, has no hesitation in expressing the opinion that it is not humane to send emigrants indiscriminately to Liberia; and, except in case of peculiar fitness, he would not recommend the sending of emigrants who have no means of support other than that which the Colonization Society can furnish.

Extracts from Mr. Gurley's Report of a visit to Liberia in 1849.

tales; but America was more than 150 years old before she declared her independence. Time was, when it was proposed to offer bounties to quicken immigration to our shores; and now, the emigration from the old world to the new is such as the world has never seen since the first dispersion of mankind. Emigrants are swarming over in crowds like the travelers to eternity; "while those who are left behind seem to feel a melancholy restlessness, like a bird whose wing is crippled at the season of migration; and a voice like that heard before the final destruction of Jerusalem seems to proclaim in their ears—'arise! let us depart hence!'" The present indications are, that by the time the resources of Liberia shall have been developed, and she shall have acquired a capacity of assimilating large numbers of our free blacks, the pressure upon them from a combination of causes will have become so intense, that a spontaneous movement will take place to Africa, like that of the pauper population of Europe to our own shores. A million and a half of

poor Irishmen migrated from Ireland in five years. An exodus like this would soon carry our 400,000 free blacks to Africa.* But in Virginia, we have to deal with a much more practical proposition. The average increase per annum of the free negroes in Virginia, from 1830 to 1840 was two hundred and twenty-nine and one-fifth; and from 1840 to 1850, it was 411 per annum. The cost of transporting these, at \$60 each, would be \$24,600. But if we deduct from this annual increase the number of those (amounting in 1850 to more than 200) who were emancipated and allowed to remain in the State, the remainder would be less than the number actually sent to Liberia from Virginia in 1854. If, moreover, a judicious discrimination was made between the old and infirm, and the young and vigorous; removing the latter, and suffering the former to spend the barren remainder of their days among us, it is clear, that all our free blacks could be soon removed, except a small and comparatively inoffensive remnant.

Extracts from Mr. Gurley's Report of a Visit to Liberia in 1849.

"Of the agriculture, commerce, and manufactures of the republic, and in particular its trade with the United States, and the susceptibility of that trade to be beneficially increased," it may be confidently asserted that the soil of the republic is capable of yielding abundantly the most valuable productions of the tropics. In some preliminary observations to an agricultural manual, prepared in 1825, for the Liberian settlers, by Mr. Ashmun, that gentleman writes to them thus: "Suffer me to put down two or three remarks, of the truth and importance of which you cannot be too sensible. The first is, that the cultivation of your rich lands is the only way you will ever find to independence, comfort, and wealth. You may, if you please, if God gives you health, become as independent, comfortable, and happy as you ought to be in this world.

"The flat lands around you, and particularly your farms, have as good a soil as can be met with in any country. They will produce two crops of corn, sweet potatoes, and several other vegetables, in a year; they will yield a larger crop than the best soils in America; and they will produce a number of very valuable articles, for which, in the United States, millions of money are every year paid away

to foreigners. One acre of rich land well tilled will produce you three hundred dollars' worth of indigo. Half an acre may be made to grow half a ton of arrowroot. Four acres laid out in coffee plants will, after the third year, produce you a clear income of two or three hundred dollars. Half an acre of cotton trees will clothe your whole family; and except a little hoeing, your wife and children can perform the whole labor of cropping and manufacturing it. One acre of canes will make you independent of all the world for the sugar you use in your family. One acre set with fruit trees will furnish you the year round with more plantains, bananas, oranges, limes, guavas, paw-paws, and pine-apples than you will ever gather. Nine months in the year you may grow fresh vegetables every month; and some of you, who have low-land plantations, may do so throughout the year."

My observations on the banks of the rivers of the republic, (especially the St. Paul's, the St. John's, and the Sinou,) along both sides of Stockton creek, and among the gardens of Monrovia and the plantations in its vicinity, confirmed my belief in the general correctness of the statement, though the agricultural improvements do not equal all the expectations

* Thousands of dollars are annually remitted by the Irish in America to their friends in Ireland, to pay for the transportation of the latter to the United States. A similar process was begun in Liberia; and will increase. This fact explodes the objection suggested by the expense of colonizing our free blacks.

Extracts from Mr. Gurley's Report of a Visit to Liberia in 1849.

which it would naturally create. The committee of Montserado county fail, however, I think, to do full justice to themselves and their fellow-citizens when they say: "In agriculture, little more is done than to supply ourselves with the necessities and a few of the conveniences of life." Considering how limited have been the pecuniary means of the emigrants to Liberia, and the difficulties always inevitable to the settlers in a country to the climate of which they are strangers, and with the products of which they have to make themselves acquainted, I am rather surprised that they have done so much in agriculture than that they have done no more. Substantial farm-houses, surrounded by well-cleared and cultivated plantations of from ten to thirty and fifty or seventy acres, adorn, on both sides, the banks of the St. Paul's (with occasional interruptions) for the distance of twenty miles. Several hundred acres are cleared (in part out of a dense and lofty forest) at Bassa Cove, Edina, and at Pexley, (some five or eight miles up the beautiful river St. John's) and at Greenville, Rossville, and Readville, on the Sinou, are similar decided evidences of agricultural industry and improvement. It may be confidently predicted, that, whenever adequate capital, skill, and machinery shall be introduced, *the culture of rice and cotton, the sugar cane and coffee, will prove as successful and profitable as in any region of the world.* My personal inquiries and observations in Liberia have led me to concur in the opinion expressed by the intelligent committee of Bassa county, that in internal resources "it is unsurpassed by any country of the globe." This committee and that appointed by the citizens of Sinou county both declare that the disposition for the cultivation of the soil is increasing. "We have," say the committee of Montserado county, "an extensive territory, which can at any time be easily enlarged, by compact with the proprietors of the soil, to any desirable extent. The soil is of the highest fertility, and adapted to a great variety of articles available in the arts and in commerce. The forests teem with valuable timber for furniture, house, and ship building. The rivers abound with choice fish, and the woods with game; and our gardens can be made to produce everything in their kind necessary to a comfortable existence."

The same committee state "that coffee of a superior kind is indigenous here, and the people are turning their attention to the cultivation of it, and means only are wanted to bring it in large quantities into the market; sugar cane also thrives well, though, for the same reason, no consid-

erable quantity has been produced; cotton, ginger, arrowroot, and numerous plants and shrubs employed in the *materia medica*, grow here with the vigor and fruitfulness of indigenous articles." In addition to the great staples of rice, cotton, sugar cane, and coffee, the Liberians specify corn, cassada, yams, sweet potatoes, cabbages, arrowroot, turnips, beets, carrots, tomatoes, lima and other beans, peas, cymplings, chiliota, ochra, cucumbers, choice varieties of pepper, ground-nuts, *palma christi*, the India-rubber tree, the croton-oil-nut, and the palm tree, (so multiplied in its uses,) as among their productions; and among their fruits, oranges, lemons, limes, guavas, pine-apples, plantains, bananas, tamarinds, rose-apples, pomegranates, cherries, cocoa-nuts, paw-paws, mango plums, alligator pears, polango, bread fruit, melons, and various other valuable vegetables and fruits of the tropics. Most of these have I myself seen growing luxuriantly in the gardens and farms of the republic.

According to the late Mr. Buxton, whose researches on the subject of the agricultural and commercial resources of Africa were very accurate and extensive, of dye-woods there an abundance, yielding carmine, crimson, red, brown, brilliant yellow, and blue; of gums there are copal, senegal, mastic, and sudan or Turkey gum. The shea or butter-nut is hardly less valuable than the palm-nut. The tree producing it is said to extend over a large portion of the continent. Park thought the butter made from it superior to that made from cows' milk. The same gentleman quotes, from a report on Sierra Leone, the opinion of Mr. McCormac, "that the delta of the Seeing Broom, Kitiam, and Gallenas rivers could grow rice enough for the supply of the whole of the West Indies."

Mr. Darymple, in 1779, found three different kinds of cotton at Goree, and states that it grows spontaneously everywhere, and that the samples sent home were considered by English merchants superior to that from the West Indies. According to the testimony of Colonel Denham, (as quoted by Mr. Buxton,) cotton of three kinds—white, brown, and pink—grows wild about Sierra Leone.—The first is excellent. Mr. Ashmun states: "It is believed that none of the varieties of the American cotton shrub answers in all respects to the indigenous African tree. The cotton of this country is on all hands allowed to be of a good quality, and the mode of growing, curing, and manufacturing the article pursued in America may be adopted here, making due allowance for the much greater size and duration of the African tree. The

same tree bears a succession of crops for a great number of years."

It is known to all who have visited Liberia, that large substantial cotton cloths, apuz, woven, and dyed by the natives of interior Africa, are brought in great numbers for sale to the merchants of Monrovia and the neighboring settlements, and are purchased by the Africans on the coast.

Of the coffee here, Mr. Ashmun wrote: "No country will bring the product to higher perfection than Africa. Whether it is a native of the country, or was introduced at an early period by the Portuguese and Spaniards, may not now be certainly known. It has propagated itself on your hills, and along a great extent of the African coast, without culture, for many ages. South of your river (the Montserrado) it grows everywhere, and the tree and berry attain a size unknown elsewhere. No crop is surer; and African coffee frequently produces four pounds to the tree in a season." The quality of the Liberia coffee is thought to approach nearly, if not to equal, that of the Mocha; and the tree, properly attended, will produce at least in quantity one-third more.

From what I saw of the growth of the sugar cane on several plantations on the St. Paul's, it is impossible for me to doubt that it will soon prove among the most valuable productions of that rich country. The Liberia Herald stated, more than a year ago, that Mr. Cyrus Willis, of Millsburg, had made in one season more than three thousand pounds of beautiful sugar, and a quantity of excellent sirup. From the appearance of his cane fields, it was thought his subsequent crop would produce eight thousand pounds. Though the death, recently, of this enterprising man is to be regretted, it is hoped and expected that his experiment will be prosecuted successfully by others. Beaver says: "Of the vegetables that are wild, the sugar cane, cotton shrub, and indigo plant seem the most valuable. No country in the world is more amply enriched than this is with the chief productions of the animal and vegetable kingdoms. The ground-nut yields a pure golden-colored oil, of a pleasant taste, and has been sold as high as £50 per ton. The castor-nut grows wild on the banks of the Gambia and elsewhere. The ginger of Africa is particularly fine and high-flavored; it yields about sixty for one; and the people only want instruction in the method of preparing it for the European markets."

"The woods of this continent are extremely valuable. Travellers enumerate not less than forty species of timber, which grow in vast abundance, and are

easily obtained—such as mahogany, teak, ebony, lignumvitæ, rosewood, &c.

"With few considerable exceptions, the whole line of coast in western Africa accessible to trading vessels presents immense tracts of land of the most fertile character, which only require the hand of industry and commercial enterprise to turn into inexhaustible mines of wealth."

The tea plant is reported by McQueen, on the authority of an Arabian traveller, and others more recent, to grow spontaneously and abundantly in the interior of Africa.

Every civilized stranger, instructed in the truths, and sensible of the value, of the christian religion, who visits the republic of Liberia, must experience an inexpressible delight, not only in the visible evidences of the institutions of a free and well-organized State, but in the quiet, ever-active, and beneficent operations of missionary teachers, penetrating, and making glad by their presence, the gloom of the African forest, and, under the protection of its government, inviting not only its sons and daughters into their schools, but imparting, with a zeal, a cheerfulness, and a perseverance not to be discouraged and not to be defeated, a knowledge of letters, of some branches of science, and, above all, of Divine revelation, to the superstitious and barbarous population of Africa. To find christian teachers and ministers, with libraries, small, but of choice books, in their thatched dwellings, beneath the shade of the palm tree, in spots where but a few openings have been made in the dense forest; to see groups of native African children gathered for instruction; to listen to voices of christian worshippers, and hear the songs of christian praise, amid the habitations of idolatry and cruelty—gives beauty even to the aspect of uncultivated nature, and animates with unwonted joy every thoughtful and benevolent heart.

The authorities and people of Liberia cherish a sincere attachment to the government and people of the United States. They are sensible that under the auspices of American benevolence they have attained to their present elevation, from which they are permitted to see before them a widely expanding and glorious prospect of social happiness and political prosperity and renown. To the entire people of the republic, the recognition of their independence by the government of the United States is an object of earnest desire. The peculiarities of the condition of the free people of color, and others of the African race, in this country, they well know, and have no wish, by any relations which may

be established between their government and ours, to cause inconvenience or embarrassment. While their wish and purpose is to maintain a just self-respect, as a free and independent republic, before the world, they will, I doubt not, be disposed to accommodate (as far as may be without exposure to dishonor or self-reproach) their arrangements to the sense and views of the American government. It has been suggested that they might conduct all their public affairs in this country with the United States through some one or more of its citizens, in case our government should feel inclined to confide to citizens of Liberia any business it might wish transacted in Africa with the authorities of that republic.

The scheme of African Colonization originated not only in benevolence towards our colored population, but towards both races on this continent, and towards two quarters of the globe. At its inception, our most illustrious statesmen—a Jefferson, Marshall, Monroe, and Madison—gave to it their sanction. It was seen to unite christian philanthropy with political expediency—a just regard for our national welfare with the more solemn obligations of religious duty. It has derived strength from the homes of the good and pious in our southern States, and found eloquent advocates and defenders in their legislative halls. Many States have urged its claims upon the general government, and the voices of the churches of every name second their appeals.

But it is the success of the plan of African Colonization, as seen in the independent Republic of Liberia, that most conclusively commends it to rational consideration. On that far-distant shore, for ages darkened by superstition and outraged by crime, a community of free colored persons from the United States, aided by American benevolence, have adopted a constitution of free government, and taken their high position among the independent States of the world. England and France have acknowledged their right of self-government and their just claim to the respect and comity of nations. What higher motives can be imagined than those which have given existence to this republic?—what work more honorable or more sublime than that to which it is dedicated and destined? Though at present few in numbers and very limited in means, a vast field for action and influence opens before it; and in its constitution and laws, in the spirit of its people, the advantages of its position, and the motives and necessities of those who are hastening to build up their homes and their fortunes under the shadow

of its wings, we see the elements of mighty power, of an unbounded growth and prosperity. It has been justly said, that "the great necessity of the world at this moment is a free, civilized, and powerful State within the tropics—a necessity felt through every period of the world's history, and now about to be realized. The western coast of Africa is in every point of view the most effective position for such a State to occupy. The black race, of which there cannot be much less than 150,000,000 on earth, is pre-eminently the race needing such a development, and prepared for it; and the United States are exactly in a condition to found such a commonwealth with this race, and under circumstances the most glorious to ourselves, the most hopeful to the world, and the most beneficial to the blacks."* Around this Republic of Liberia—the morning star of Africa's redemption, revealing how great evils may be transmuted by the hand of the Almighty into an incalculable good; which looks with encouraging and cheering aspect upon the African race in every part of the earth; reconciles the gift of liberty with the highest interests of those who bestow and those who receive it; opens a quarter of the world for many years shut up in barbarism to the genial and renovating influence of letters, laws, commerce, and christianity—are gathered the sympathies of all virtuous and generous minds, allied with its safeguard, the all-encircling and never-slumbering power of an omnipotent Providence. The rapid increase of free persons of color in many of the States of this Union; the importance, for their benefit more than our own, of their organization into a community by themselves, in the land of their ancestors; the immense advantages such a community must secure to itself and extend to others, by developing the resources and turning into legitimate channels the commerce of Africa, by the civilization it must impart, and the moral and political truths it must exemplify and enforce among her ignorant, debased, and chaotic population—all commend the Republic of Liberia to the regards of the general government of this Union. Engaged in a work of unsurpassed dignity and importance, the inhabitants of this small republic are accomplishing more good, as I must believe, than any equal number of human beings, in private stations, on the face of the globe. More than to the united endeavors of all christian nations, with their treaties and armed squadrons against the slave trade, is humanity indebted for its suppression along many hundred miles of the African

*Rev. Dr. Breckenridge.

Rt. Rev. Bishop Payne's account of the Grebo tribe, at Cape Palmas.

coast to the people of Liberia. But it should not be concealed, that to explore Africa; to establish commercial intercourse and relations with her interior tribes; to improve and fortify the harbors of the republic; to make needful experiments in agriculture and the arts in a region to which the people from this country have so recently been introduced, and to maintain a wise system of education for all classes of her population, so that its territory shall offer an attractive home to all the free descendants of Africa, demands pecuniary means to which the present revenues of Liberia are unequal. But since this republic, more than any other power, will develop the resources and increase the trade of western Africa, the United States, in aiding her endeavors, will open new markets for American productions, and essentially augment American commerce. Yet far higher and nobler motives than those of gain, will, I trust, incline our national authorities to encourage and assist the citizens of Liberia, a few adventurous but determined children of Africa, gone out from our midst, that

they may recover their long-lost inheritance, show their ability to build up civilized cities and states in regions where they have been unknown, and bring a vast continent, now lying in dim eclipse, within the circle and the influences of enlightened and christian nations.

From the presence of our squadron on the African coast, benefits, doubtless, accrue both to Liberia and to our own commerce; but I may be permitted, in the conclusion of this report, to avow the opinion that a recognition by the government of the United States of the independence of the Republic of Liberia, and an appropriation of fifty thousand dollars a year for ten years, to enable that republic to carry out the principles of its constitution, for the happiness of those who from this country are seeking a home upon its soil; for the suppression of the slave trade; and the civilization of Africa, would be in harmony with the character and sentiments of this nation, and give stability, progress, and triumph to liberty and christianity on the African shore.

Rt. Rev. Bishop Payne's account of the Grebo Tribe, at Cape Palmas,

EXTENDING THIRTY MILES ALONG THE COAST FROM THE CAVALLA TO FISHTOWN RIVER.

The Greboes emigrated probably about one hundred and fifty years ago, to the territory now occupied by them, from the leeward coast. The point of their debarkation was just below Grand Bereby. They lived a short distance from the coast, and constituted part of a tribe still living in that region, and known as the "Worebo." A crowded population appears to have led to the emigration.

The name *Grebo* is composed of *Gre* and *bo*. The latter designates a class, (e. g. *degu*, a doctor; *degu-bo*, doctors.) The former, "*Gre*," is the name of a species of monkey which leap with remarkable agility. In getting off from the shore at the time of emigration, it appears that many canoes were capsized. The Grebo word for capsized is *wore*, and hence those who capsized and remained were called *Worebo*. Those who were successful in embarking—leaping over the waves like the "*Gre*," were styled *Grebo*.

The Greboes, proceeding up the coast in their canoes, landed at different points as they became tired: and where they found water, formed small settlements. The coast at that time appears to have been uninhabited; only at Cape Palmas, tradition relates that a small settlement of whites was found. These were probably Portuguese and slave traders. The first settle-

ments of the Greboes in this region were not permanent. They proceeded at different times up the coast until they reached Grand Sestres, where contact with other tribes, and a partial accession from them, produced a modification of the language and of the tribe. At length, directed by an oracle, the scattered settlements of the Greboes retraced their steps to the leeward. The great body proceeded at once and settled at Cape Palmas; although subsequently considerable numbers followed, and became engrafted into the tribe. From Cape Palmas, (Berina See,) Rocktown (Tasch) was colonized; and subsequently, after considerable intervals, Grahwah (Blege) and the river Cavalla towns (Wattah and Koblah.) Again, from Rocktown were colonized Middleton (Lede) Fishtown, (Wah,) and Half Cavalla, (Bwede.) The names here given are those of the seven principal Grebo towns, having an aggregate population of about twenty-five thousand.

The constitution of the Grebo tribe is patriarchal, although the government is almost purely democratic. There are in it twelve families, as in the case of the ancient people of God, deriving their names, probably, from the emigrant patriarch or father. Their appellatives are Nyambo, Grebo, &c. In nearly every one of the

Rt. Rev. Bishop Payne's account of the Grebo Tribe, at Cape Palmas.

Grebo settlements above enumerated, there are parts of these families, having in each case their distinct head man or patriarch. This patriarch usually occupies a particular portion of the town, with his sons, grandsons, and relatives around him. The male members of these deposite with the patriarch a portion of the money which they accumulate, and the latter in return pays the betrothment money (about \$20) for wives, as well as the fines and expenses, from any source, to which they may be liable.

Besides these duties to their relatives with whom they are connected, the patriarchs collectively constitute an upper court or senate in the body politic. To this body belongs the right of originating plans for promoting the public weal: to them are referred questions involving international rights and relations in the premises, and by them claims growing out of such relations are met. Indeed in all matters of grave interest, whether domestic or foreign, the voice of the patriarchs must be heard.

But the most influential class in every Grebo community is the Sedibo. This is most emphatically "the house of representatives," the popular house, for it is composed of all males beyond the age of 18 to 20, except the patriarchs. Usually, as soon as a young man is married and has a house, he pays into the treasury of the "Sedibo" a bullock, goat, half bushel of rice, and thenceforth, unless convicted of witchcraft, is entitled to all the rights and privileges of the Sedibo. These are by no means inconsiderable. They combine the legislative and the executive powers; for although the patriarchs may originate and advise, the Sedibo—the people in lawful assembly—must discuss and resolve, before any action can be had or law passed, and they meet and make laws at any time, and in relation to almost anything. They meet and decide that a man has stolen something, and for the offence make him pay a fowl, all that he possesses, according to their temper towards him. They determine that a certain man has been guilty of witchcraft, and given him *gēdu* (sassy-wood) and kill him. The fines imposed by this body are divided according to hereditary right. Thus, for example, if a bullock is slaughtered, (fines are almost always paid in something to eat,) one man by hereditary right takes the shoulder, another the neck, &c. These rights owe their origin to the same causes as the titles in Europe. They were given to ancestors for some services rendered, or by some powerful prince, and have thence come down in lineal descent to posterity.

The same principle prevails in respect to offices, of which there are four principal ones in every Grebo community. These are the Woraba, Bodîa, Ibadin, and Tēbawa. The former two are taken from the class of "Nyekbade" or patriarchs—the latter from the Sedibo.

The *Woraba* (literally town's father) is the oldest or most influential patriarch, lineally descended from the founder of the town. In the assembly of the patriarchs he takes precedence of all others, and has the largest share of all the perquisites of this body.

The *Bodîa* appertains to one family; but this is by appointment of an ancient oracle. The *Bodîa*, and, in fact, the other two offices of which I am to speak, though belonging to particular families, are only conferred upon those designated by some oracle consulted in reference to the appointment. The *Bodîa*, more than anything else, resembles the office of high priest among the Jews. The individual having been designated who is to fill the office, on an appointed day he is installed by a long ceremony, too tedious to describe. The leading features are, a sacrifice of a goat to the Kur, (demons and departed spirits,) the blood of which is sprinkled around and inside the door posts of the *Bodîa*'s house. The *Bodîa* is shaven, clad in a new garment, has a tiger's tooth tied around his head, (this is a common ornament of gentlemen) has a monkey's skin prepared to be placed always beneath him when he sits, and he is anointed. The house in which he lives is called, from this circumstance, the *Tekai*, (the anointed house.) During the ceremony, the patriarchs of the several families, in order, give the *Bodîa* elect their respective charges. In substance these are: "Let trade be active; cause the earth to bring forth abundantly; let health prevail; drive war far away; let witchcraft be kept in abeyance," &c. Poor man! he has a load put upon him, which it is not wonderful can be borne only a short time. During his continuance in office he resides in the *Te-kai*, a house built by all the people. He keeps the public greegrees and idols, and feeds them with rice and oil every new moon. In making sacrifices for the town to departed friends and demons, he officiates as high priest. He cannot sleep in any other house in the town but his own; he may not drink water on the highway; he may not eat while a corpse is in town; he must not mourn for the dead; he must not sit on the same bench. If he dies while in office (the ring put on his ankle, at his inauguration, having been previously taken off and

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placed on that of some member of his family) he must be buried in the stillness of the night; none but the most important public functionaries hearing of it, and none mourning for him when his death is made public. All Grebo Bodias, too, must be buried on the island off Cape Palmas, if they have died a natural death. If they have been killed by *gedu*, (sassy-wood,) they must be buried beneath a running stream of water.

The nominal power of the Bodia is very great, as he has a veto on all questions brought before the people; but in practice is very limited, for he dares not act contrary to the popular will, which he is, therefore, very careful to ascertain. In truth, of all offices that of the Bodia is most comfortable. This arises from the superstitious notions and expectations connected with the office. It has been before stated, that, at his inauguration, he is charged with matters which God alone controls—with *Providence*. It follows that whenever adversity of any kind befalls the country, the Bodia is held responsible for it—"he has made witch"—this is the solution, and many a poor incumbent has paid the penalty with his life. It is no wonder that this highest office in the people's gift is far from being desired, and that in the most instances, when the oracle has designated the individual, they have almost to "take him by force and make him king." The two remaining offices, *Tibawa* and *Ibadia*, appertain to the Sedibo, and on a vacancy occurring, are filled in the same manner as that of Bodia. These, too, are hereditary in families. In the assembly of the sedibo, their assent must be obtained to any measure before it can be carried into effect; though, as in the case of the Bodia, this assent is rather the expression of the popular will than the guide of it. The most important duties of these offices devolve upon them in time of war. Then the *Ibadia* must always lead; and in case of retreat or defeat, the latter must always bring up the rear, or cover the retreat. They are consequently posts of the greatest danger. In reward for their services they have, by hereditary right, a large share of all perquisites of the Sedibo.

The third class into which every Grebo community is divided is the *Kedibo*. This is composed of youths and boys between the ages of 18 and 11 to 12. A small initiation fee admits any one of initiatory age to this class. They have a treasury, a kind of head, usually selected from among the elder Sedibo, to take care of their property. They have meetings, at which they discuss subjects of which they have

the control, but are subject to the direction of the Sedibo in all important matters.

The *Kimbo* includes children from 6 to 11 years of age. There is a separate organization, although their rights and privileges are of more limited character. Their chief perquisites are those obtained for their collective services in busy seasons. But it is wonderful to witness the stormy debates of this little society, as well as amusing to see them punishing each other for real or alleged offences, by *pulling pepper in their eyes*, beating them, &c.

There is a curious secret association or society to be found in every Grebo community, styled *Kwi-iru*, or "children of departed spirits." Although it is attempted to keep everything connected with this association concealed, it is known to be composed of persons of almost all ages in the community, except children. They have a "father," as he is called, but he is never visible or known except to members of the society. When, as is rarely the case, the "*Kwi-iru*" appear in the day, the "father" is always so masked as to be perfectly disguised. The night, however, is the usual time for this strange association to go abroad; often at midnight, on the outskirts of the town, or in the adjoining bush, a sudden, discordant shrieking; whistling, yelling, hideous noise bursts forth, as if scores of spirits had been let loose from the lower world, and as if their object was to frighten man from the earth. In a tumultuous body they run around and through the town. Women and children fly affrighted into their houses and close them up, for a heavy fine would be the penalty of their seeing and being seen by the mysterious visitors. If in their wild revellings they fancy to want anything from any one, they surround his house and there remain yelling, dancing, screaming, and threatening until their demand is granted.

The avowed object of the association is to seek and to punish *witches* and *wizards*. These are said to be particularly active in practising their arts at night. They strip themselves naked and go to the houses of those whose lives they seek; and especially is it their delight to visit and dance on the graves of those whom they have succeeded in killing by their enchantments.—Wo, then, be to the man or woman who is seen walking around or through the towns in the night! The *Kwi-iru* pounce upon them, carry them to a house prepared for the purpose, put them in the top of it, where they are smoked until next day about 10 o'clock, or the usual time for subjecting them to the universal African

test, "gēdu," or sassy-wood. Early in the morning, an official of the Kwi-iru is despatched to the forest to get the bark of the gēdu tree. This arrived, the accused person is taken by the Kwi-iru to the field; there, in the presence of the assembled town's people, to be subjected to the test. The officer of the body beats the bark in a mortar, pours water into it, then turns it out in a wooden bowl and calls for the accused to come forward and drink. Holding the bowl in his hand, he looks towards the east, and says, in substance: "Oh, God! oh, God! oh, God! oh, God! I invoke thee four times! If this person be innocent, cause him to vomit this gēdu and escape. If he be guilty, may it kill him." The accused takes the bowl and repeats the same words. He then takes the potion. Immediately after doing this he starts to town, escorted by one or more members of the Kwi-iru, and followed by the multitude. The former, after reaching town, keep near the accused, and force him to walk incessantly until it is ascertained that the gēdu does not affect him, or he falls down suddenly dead, a victim to the poison. As soon as this takes place, a fiendish shout rends the air: "The witch is found—he is killed." Tied by the feet, the dead body is dragged out on the beach, where it lies for some hours exposed to the insults of the populace. Before the relations are permitted to bury it, they must purchase it from the Kwi-iru for a bullock, or something equivalent.

The Kwi-iru, as a kind of police, are often employed by the Sedibo to administer gēdu, in cases where persons are accused of witchcraft, either by them or by the Deyābo.

This last word, *Deyābo*, designates the most remarkable class among the Greboes. They are the life and soul of their superstitions. They are commonly called in English, *doctors* or *devil men*. Neither term, however, conveys a correct impression. They are possessed, or suppose themselves possessed, by a "Ku," demon or spirit, under whose inspiration they act and give their responses. They, in fact, do exhibit the peculiarities of those mentioned in Scripture as "possessed." They are "thrown down on the ground," they "gnash with their teeth," they appear dead while they utter strange unearthly words, they pine away." Whenever any of the above marks appear in an individual, he is said to be "possessed," and is at once placed with an old "Deyā" to be instructed in the arts and mysteries of the profession. The novice fasts from one to three days, according to circumstances. During this time, the candidate wears no

other covering than some glass tied with a cord around the loins. He does not wash. He has no connexion with his wife: sleeps apart, eats apart, &c. When the instructing Deyā is satisfied with his proficiency, and the candidate's family get a bullock ready to pay for his education, a day is appointed for inducting him into office. This is quite a long ceremony. The principal features only will be here given. The test of the reality of his possession is very singular. A fowl or duck is killed, and the head cut off; some of the blood of this is put on the candidate's eyes, and the head is then taken away and thrown into the bushes. The candidate is now sent to find it. If he succeeds, his possession is real; if not, he is deceived. The latter case, however, seldom occurs, as good care is taken that the head shall be found, and the candidate is escorted by his relatives (usually on the back of one of them) to the place of ceremony. There he is divested of his filthy hair and habiliments; is clothed in the usual dress of his class, furnished with a stock of greegrees and charms, and taken home by his relatives.

Established at home, he is a most wonderful character. Under the inspiration of his demon there is nothing which he cannot find out—nothing which he cannot do. Distance is annihilated. From hundreds of miles the secrets of hearts are known and revealed. Hidden acts of witchcraft are brought to light. The potent spells and charms of the Deyā control winds, rain, pestilence, health, wealth, life and death. There is no good sought nor ill deprecated for which he does not at once provide specific greegree. But it is especially in reference to witchcraft that the powers of the Deyābo are invoked and exercised. This is the great evil of the country—the one most practised—the most feared. To guard against this, the Deyābo make charms for the persons of individuals, for their houses, for the town, for the country. By consulting their demons they are supposed to be able at once to designate the witch or wizard in any particular case, and the word of a Deyā is taken, ordinarily, as sufficient proof that the party accused is guilty, or rather as sufficient ground for subjecting him to trial by gēdu. This fact, in connexion with the popular belief that death, in all cases—except those of infants and very aged men—is caused by witchcraft, causes a general fear through the whole community whenever one dies; for any one in town is liable to be arrested at any moment, and subjected to the dread ordeal of gēdu upon the mere ipse dixit of a Deyā.

There is one singular—and I may add

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hopeful—feature connected with this, at first sight most preposterous and wicked system. When the Deyā has consulted his demon and prepared his charms, it is common with him to say, "Now, nyena ba wenh, (if God wills,) this will accomplish the good you seek, but not otherwise." Indeed, the intelligent Greboes contend that the whole system of the Deyābo is by appointment of God. The Deyā is their means of access to God: the Deyā, speaking by his demon, conveys the voice of God.

Such is the most intelligent view of the system of the Greboes' superstition. But it contains within itself the elements of its own destruction: for the Greboes believe that God is *holy and true*; but the Deyābo, they know by experience, are *all vicious, and all speak lies*. It is not wonderful, therefore, that, in the light of the Gospel, the system is losing its hold, and the Deyābo their influence upon the people.

The moral character of the greboes is substantially that given in the first chapter of Romans—that of man everywhere left to himself. But it is surprising, in their case, to see how much that is outwardly good and pleasant can coexist with the inwardly corrupt, and, indeed, how the latter contributes to the manifestation of the former. It has been stated that witchcraft (by which is meant the accomplishing of any object by magical preparations) is generally practised. The people are also, of course, all *vengeful*, and witchcraft affords the means of revenging themselves; and as all are conscious of *evil, all fear evil*; and this fear is the chief cause of the great courtesy which really characterizes the Greboes in their intercourse with each other.

The physical character of the Greboes is not inferior to that of any tribe on the west coast of Africa. This may be readily inferred from the fact that they are eagerly sought by vessels of war, as well as by traders. The class known on the coast as Krodmēn, (Croomen, or Crewmen,) are, in fact, a large portion of them, Cape Palmas or Grebo people. A great many of them are to be found in Sierra Leone, and, indeed, in many of the foreign settlements from Sierra Leone to the Gaboon river.

Their intellectual character corresponds with the physical. In our schools the children learn rapidly. In the meetings and councils of the Sedibo and people, which I have attended, I have been struck with the order, decorum, and mental acumen displayed. In grave assemblies each man has his place and his time to speak; when this arrives, he stands up, usually holds a long staff in his hand, and asks

attention by saying "bateo," (attend all;) the assembly responds "bate," (we attend;) after he has finished, the next in order takes the staff, and proceeds in like manner. And in examining evidence they are most thorough; and keen, indeed, must be the foreign casuist who can get the advantage of them on matters coming within the range of their knowledge and experience.

The geographical position of the Greboes, in connexion with their physical and intellectual character, affords ground to hope that they are destined to be instruments of extreme good amongst the numerous tribes in their vicinity. They are situated at the mouth of the Cavalla river, navigable for canoes and boats about seventy miles, and having on its banks some twelve tribes. With these tribes the Greboes have daily intercourse, and they speak dialects so nearly alike that they are readily understood by each other. It is probable, too, that books published in Grebo will be understood by all these tribes. Hence it follows, that to Christianize the Greboes will be at once to diffuse its blessings throughout these tribes.

The Episcopal Mission in West Africa is established in the Grebo tribe. It embraces at present three principal and one sub-station. A fourth principal station will be opened during the year at Rocktown. Those at present in operation are: Mount Vaughan, Fishtown, Cavalla, and River Cavalla.

Mt. Vaughan station is within the immediate settlement of the colony, and is wholly colonial in its character. Here are a female day school, in which upwards of fifty children receive instruction, and a high school in embryo, having in it fifteen boys. This will be made a boarding school in part at the beginning of next year, being designed to train up teachers and ministers.

In connexion with this station is a chapel for the accommodation of the Colonist congregation; for whose benefit a stone church, St. Mark's, is in process of erection. The number of communicants here is twenty-two.

Fishtown station, under the superintendence of Rev. Jacob Rambo, is twelve miles from Cape Palmas. It is in the immediate vicinity of a native population of 3,500, with many villages near. In the boarding school of native boys and girls, there are twenty-five children. A comfortable chapel has been erected, in which, as well as in the villages around, stated services are held. There are at this station twelve communicants. A hand printing press is also now in operation there.

Report of the Kroo people, by Rev. Mr. Connelly.

Cavalla station, under care of Rev. J. Payne, is ten miles from Cape Palmas to leeward, as Fishtown is to the windward. There is a population (native) about the same as at Fishtown, with a larger within a few miles distance. In a chapel, built of native materials, in the middle of a native town, regular services are held, the average attendance being two hundred. Services are also held in many villages around. In the male and female boarding schools connected with the station, are sixty-three pupils. The number of communicants thirty-seven.

River Cavalla is an out station of Cavalla,

where there is a boarding school containing ten children. By the missionaries the gospel is preached in some twenty-five native towns and villages, besides the colony. Summary; 3 principal and 1 out-station; missionaries and their wives, 6; teachers, colonist and native, 13; pupils, colonist and native, 165; communicants, colonist and native, 71.

The language has been reduced to writing, and Genesis, the gospels of Matthew, Mark, and Luke, and Acts, translated, besides smaller books published in the language.

J. PAYNE.

Report of the Kroo people, by Rev. Mr. Connelly.

I have lived five years and one month in Settra Kroo, as a missionary. I will speak first of the country and climate; then of the people and of the success of the mission. As to the land, I have lived upon the beach, but travelled as far as fifty miles back into the interior. The land is neither rich nor poor; but it is all good and very fruitful. It has a little inclination to be gravelly and soft. The face of the earth, with a little exception, is covered with a jungle thicker than the swamps in the United States. It is also plentifully interspersed with large trees, and pleasantly variegated with hills and valleys. There is scarcely a tree, shrub, or herb, such as is found in the United States.

The chief productions of the country for food are cassada and rice; also cabbages and sweet potatoes. The animals are bullocks, sheep, and goats. The chief fruits are pineapples, oranges, coconuts, lemons, plantains, bananas, papaws, and guavas. The chief articles of commerce are palm-oil, cam-wood, rice, and ivory. In the rainy season (our summer in America) the mercury stands at about seventy-eight, and in the dry season (our winter in America) at about eighty-six.

If the land was clear and cultivated, I think the country would be as healthy as any other portion of the globe. The natives are as healthy as our colored people in America, and subject to fewer diseases. People from the United States are not so healthy as the natives, and especially white men. All foreigners, having to undergo acclimation, necessarily suffer in their constitutions.

I am far from thinking that this acclimation is not morally a benefit to the emigrants, and to the republic; because it tends to civilize the newly emancipated. Some three generations back—say two hundred or two hundred and fifty years—

some of the bush people, between two and three hundred miles in the interior, a people called *Claho*, came to the beach, (several of these men having followed the Poor river, and learned on the beach the value of salt,) and first commenced a settlement at Bassa, and subsequently removed to Little Kroo, very near Setta Kroo. Several of the tribes from the interior, with their several kings, came and united with them and consolidated themselves under one government, embracing five towns, called Little Kroo, Settra Kroo, Kroo-bar, Nana-Kroo, King Will's Town. Long ago, in the time of the Portuguese slave-trade, these people assisted slave vessels; and there is said by them to have been a compact or agreement, between them and the Portuguese and other slave-traders, that they should be exempt from slavery, and should be known by a black mark upon the forehead and nose, which is still universal among them, as well as their freedom from slavery, (they never making slaves of one another;) and their name, Kroomen, is said to be but a corruption of the title of Crewmen, because of their general employment among vessels visiting the African coast. Among the people polygamy exists extensively, and slavery to some extent—though these slaves are bought only from other tribes, and are never sold to foreigners or to any persons out of their own tribe. Their houses are built of a square form, and of sticks covered with bamboo plaited; and the roof of leaf thatch; and the floor is of plaited bamboo, raised eighteen inches on sticks, and the door and the loft above are not sufficiently high to permit an adult to enter standing. There are generally three rooms in each house, separated by partitions of plaited bamboo. The fireplace is made principally of hard clay, near one corner of the house, where is the only window, which serves both to admit light

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and open a passage for the smoke. The smoke penetrates the interstices of the loft above, and preserves the rice, which would otherwise be destroyed by insects.

Their furniture consists mostly of a few cooking utensils; their floor answers for bed, table, and chairs, and their pillow is a round stick of wood. Their dress is a piece of cloth wrapped about the loins. Their devotions are a superstitious gazing on the new moon, and a feast on the first day of the moon among the headmen, and devotional walks in a thicket called the *devil's bush*. They depend on amulets or greegrees for protection and defence. These are purchased from the greegree doctors for different sums of money, according to the purposes for which they are designed. These amulets are sheep horns, or small pockets, filled with herbs and palm oil and dirt, made by the doctor or conjurer. These doctors are a distinct class of men who come into the profession hereditarily, the heads of the families teaching their craft. The children destined to this profession enter early upon these studies under some doctor—sometimes as early as seven or eight years, and are distinguished by a peculiar straw dress.

These doctors profess a knowledge of herbs and roots, and to have the means of curing diseases, and are called to relieve the sick and afflicted. But their greatest reputation is derived from their imagined supernatural knowledge.

The Kroo people consider death and sickness as caused by witchcraft, and they employ and rely upon the doctors to point out the person who has by witchcraft caused these evils. The persons who is designated as guilty of the crime of witchcraft, is arrested by the soldier king, and condemned to the ordeal of sassy-wood. The bark of the sassy-wood is powerfully narcotic, and a strong decoction of this the person condemned is forced to drink; and after he has drank it, he walks to and fro, exclaiming "Am I a witch," "am I a witch?" while one of his executioners walks behind him, replying, "You are a witch, you are a witch;" and this continues until he either throws off from his stomach the poison, when he is pronounced innocent, or it operates as a cathartic, when he is declared guilty, and compelled to take more of the decoction, and is subjected to other cruelties, which cause his speedy death. When pronounced innocent, there is great joy and triumph among the friends of the accused, who march through the town dancing, singing, and firing guns, and the conjurer resigns his fee to those who employed him. These shocking scenes of the ordeal by sassy-wood were of almost daily occurrence in

former times, but have been much less frequent, say three or four times a year, since the establishment of a mission among them. Sometimes this sassy-wood is used to decide questions between individuals, and they voluntarily drink it to prove and settle some disputed points. This ordeal by sassy-wood is one of the most prevalent and cruel of African superstitions, and is practised among nearly if not all the tribes of Africa. We presume that thousands of the Africans perish by this sassy-wood superstition annually.

The government, in the tribes which united to form the Kroo people, was probably at first patriarchal, but at present it is a self-perpetuating oligarchy, though one of the headmen has the title of king, and another that of governor.

The headmen or aristocracy are about a dozen or fifteen, wear as a badge of authority an iron ring about the leg. The king has his office hereditarily, and the governor's office is secured to his family for past services rendered by his ancestors in conquering the country. The soldierking is elected for an indefinite time by the headmen, and is general and the officer commanding in war, and arresting and executing those condemned to drink the sassy-wood. This office is desired, as this officer is entitled to a liberal fee for any arrest or service. Besides these officers and their assistants, there are six or eight headmen, who are called palaver men, who, with those just mentioned, constitute the general council of the nation.

Each tribe uniting to form the Kroo people brought its own kings, and the families of these come to the office of king in succession. The laws of the Kroo people are a body of customs handed down by tradition from past generations, interpreted and enforced by the general council, who also enact occasional special laws, which are generally suggested or dictated by the doctor or conjurer. The laws are imperfect, inconsistent, and unfair. If one man loses anything, and accuses another of having stolen it, the accused is required to drink sassy-wood to prove his innocence. The ordeal of sassy-wood is therefore made a penalty for almost all crimes, and exerts a powerful restraining influence on the community. When the sassy-wood so affects the accused as to condemn him, the friends of the accused may buy him off from death for different sums of money, according to the wealth of the family of the accused. The reason why so few are saved is because of the poverty of the friends of the accused, and because if once rescued, the accused is exposed to be reaccused for any trifling offence. The ordeal of sassy-wood is frequently

made to decide points of honor, precisely like the custom of duelling in the U. States.

The leading motives of the Kroo people are sensuality and vanity. The men employed by vessels on the coast, and by traders as factors on shore, are industrious, but on the plantations and in their towns the men are idle, and the women perform most of the labor. The men build the houses and clear the plantations, but the women plant, watch, cultivate, gather and beat the rice, and also cut and bring the wood, and perform all the labor about the houses. The women seldom eat with the men, except a man's head or favorite wife, who superintends the cooking, and first tastes the food before he partakes.

The system of polygamy gives rise to jealousies and quarrels among the women. All lawful wives are purchased when children, and when they arrive at a suitable age, are taken to their husbands. Besides these, there is a class of women who go and live with any man they choose, and leave him for any other, at pleasure.—When one or more of these leave a man, and run to another, the one to whom they resort fire guns, and his lawful wives rejoice with him, because they regard it as adding importance to their husband, and relieving them from a portion of their labor. There appears to be a strong affection between parents and children, and brothers and sisters; but polygamy doubtless lessens the affection between husbands and wives. They are passionate, but cowardly; fond of war and hunting, but have little skill in either. When specially intrusted with property, they may be expected to be faithful; but if (in most cases) they can slyly steal, they will do it; and in case one of their number informs against the thief, it is the law that the informer should pay for the stolen property.

The Kroo women—especially those who are old and incapable of other labor—are constantly and industriously engaged in making salt by boiling down sea water; and this is a principal article of trade with the interior tribes. The leading men of families have young men, (though these may be thirty or forty years old,) who are under their counsel and authority, as wards under guardians. These young men go abroad to different parts of the coast from Sierra Leone to Cape Coast, or even to Fernando Po—each group of ten or a dozen choosing one as a leader, who makes engagements for them; and, after securing as much money for them as possible by labor from six months to two or three years, they return home, when the property thus acquired is distributed among the families of these young men, according to the discretion of the guardian,

who is expected to buy a wife for each of these youths whenever he deems their labors sufficient to merit one. A man's importance among the Kroos depends much upon the number of his wives and bullocks, these being the chief property of the country.

The Presbyterian mission among the Kroos is about eight years old. It was commenced under the direction of the Presbyterian board of missions, by the Rev. O. R. Canfield, who died before the mission house was finished. Mr. Canfield was succeeded by the Rev. R. W. Sawyer, who labored in the cause of the mission for two years. He then fell a victim to fever, when his widow conducted the affairs of the mission, assisted in its temporal matters by Doctor Day, for one year. She was then united in marriage to the Rev. James M. Connelly; and for the last five years they have continued their efforts in the mission.

In connexion with the mission there has always been a boarding school, where children were fed, clothed, and taught gratuitously. For three years this school averaged about sixty scholars; and for the last five years it has been on the decline, having on an average about twenty-five.—In this school there have been about three hundred children taught to read intelligibly, many to write, and all instructed in the doctrines of the christian religion; a few have studied some of the sciences, and many more have only learned to spell, while some could only be kept in school to get a knowledge of the alphabet. Our first and last lesson to all these children has been to teach them their responsibility to God as the Creator of the world, the necessity of faith in His Son, our Redeemer, and of the influence of the Holy Spirit to regenerate the heart.

In connexion with the boarding school we have kept up a Sabbath school, and occasional night and day schools, at different places; and the Gospel has been constantly preached on the Sabbath. The children of the Kroos generally learn to read and write in the course of four or six months, and appear to acquire knowledge as readily as children in the United States.

The Kroo people (and the Africans generally, that we have observed,) appear to have as good natural talents as other people. In regard to the influence of the mission, we are assured that it has exerted a powerful influence to restrain from vice, and cause those who cherished to seek to hide it; but we are not sure that any have become truly pious, though we trust the seed of Divine truth, planted among the Kroos by this mission, will finally show great and beneficial results.